

THE
PURSUITS OF LITERATURE:
A SATIRICAL POEM.

PART THE FOURTH AND LAST.

[PRICE TWO SHILLINGS AND SIXPENCE.]

PURSUITS OF LITERATURE:

A SINGULAR FORM

PART THE FOURTH AND LAST.

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THE

PURSuits OF LITERATURE:

A

SATIRICAL POEM

IN DIALOGUE.

WITH NOTES.

Οὐδ' αλασκοπὴν εἶχε κρείων Ἐνοσιχθών·
 Καὶ γὰρ ὁ θαυμάζων ἦτο Πτολεμοντε· Μαχόντε,
 Ὡς ἐπ' ἀκροτάτης κορυφῆς Σαμῆ ὕλησσης,
 Φαίνεται δὲ Πριζμοιο πόλις, καὶ νῆες Ἀχαιῶν·
 Ἀντίκα δ' ἐξ ὄρεος κατέβησατο παιπαλοέστος.
 ΤΡΙΣ μὲν ὀρεζατ' ἰών, ΤΟ ΔΕ ΤΕΤΡΑΤΟΝ ἴκετο τεχνίως
 Αἶγας, ἐνθα δὲ δι κλυτὰ δώματα ΒΕΝΘΕΣΙ ΛΙΜΝΗΣ
 Χρυσέα μαρμαίροντα τετευχάται, ἀφθίτα αἰεὶ.

Hom. Il. 13. v. 10.

PART THE FOURTH AND LAST.

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Lately published,

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A NEW EDITION, revised, of

The First, Second, and Third Parts of THIS POEM.

Lately published,

A new Edition,

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THE IMPERIAL EPISTLE

FROM

KIEN LONG, EMPEROR OF CHINA,

TO

GEORGE THE THIRD, KING OF GREAT BRITAIN,

&c. &c. &c.

Transmitted from the Emperor, by Lord Macartney, Ambassador in 1794.

Translated into English Verse from the original Chinese.

With Notes by various persons of eminence and distinction,
and by the Translator.

ADVERTISEMENT
TO
THE FOURTH AND LAST PART
OF THE
PURSUITS OF LITERATURE.

L'OMBRA SUA TORNA, CH'ERA DIPARTITA! Dante.

“ *Hear his speech, but say thou nought.* ”

“ But one word more :— ”

“ *He will not be commanded!* ”

Macbeth.

JUNE 1797.

AS I have now brought my Poem to the conclusion which I intended, it is proper and, as I think, respectful to offer some considerations to the public, for whose use it was written. No imitation of any writer or of any poem was proposed, except the adherence to the principles of just composition, and a general observation of the finished models of classical literature be considered as such. In the Preface to the First Part, I said, what I now repeat, that I would not have printed it, but from a full conviction of it's *tendency* to promote the public welfare. My particular ideas on the nature and subject of SATIRE I expressed clearly and fully in the Advertisement to the Second Part, and under the influence and impression of those sentiments I wrote the Poem. In my introduction to the Third Part, feeling the importance of my subject in it's various branches, I asserted that, “ LITERATURE, *well or ill conducted*, IS THE GREAT ENGINE, *by which*, I am fully persuaded, ALL CIVILIZED STATES *must ultimately* be supported or overthrown.” I am now more and more deeply impressed with this truth, if we

PART IV. b consider

consider the nature, variety and extent of the word, Literature. We are no longer in an age of ignorance, and information is not partially distributed according to the ranks, and orders, and functions, and dignities of social life. All learning has an index, and every science it's abridgment. I am scarcely able to name any man whom I consider as wholly ignorant. We no longer look exclusively for learned authors in the usual place, in the retreats of academic erudition and in the seats of religion. Our peasantry now read the *Rights of Man* on mountains, and moors, and by the way side; and shepherds make the analogy between their occupation and that of their governors. Happy indeed, had they been taught no other comparison. Our *unsexed* female writers now instruct or confuse us and themselves in the labyrinth of politics, or turn us wild with Gallic frenzy.

But there is one publication of the time too peculiar and too important to be passed over in a general reprehension. There is nothing with which it may be compared. A legislator in our own parliament, a member of the House of Commons of Great Britain, an elected guardian and defender of the laws, the religion, and the good manners of the country, has neither scrupled nor blushed to depict and to publish to the world the arts of lewd and systematic seduction, and to thrust upon the nation the most open and unqualified blasphemy against the very code and volume of our religion. And all this, with his name, style, and title, prefixed to the novel or romance called "*THE MONK.**" Nay one of our public theatres has allured the public attention still more to this

"* *THE MONK*, a Romance in 3 volumes by M. LEWIS Esq. M.P.," printed for Bell, Oxford Street. At first I thought that the name and title of the author were fictitious, and some of the public papers hinted it. But I have been solemnly and repeatedly assured that it is the writing and publication of M. Lewis, Esq. Member of Parliament. It is sufficient for me to point out Chap. 7 of Vol. 2. As a composition the work would have been better, if the offensive and scandalous passages had been omitted, and it is disgraced by a *diablerie* and nonsense fitted only to frighten children in the nursery. I believe this 7th Chap. of Vol. 2. is *actionable at Common Law*. Edmund Curl in the first year of George II. was prosecuted by the Attorney General (Sir Philip Yorke afterwards Lord Hardwicke) for printing two obscene books. The Attorney General set forth the several obscene

this novel, by a scenic representation of an Episode in it, not wholly uninteresting. "*O Proceres, Censore*

b 2

opus

obscene passages, and concluded, that it was an offence against the King's peace. The defendant was found guilty and set in the pillory. || See Str. 788. 1 Barnardist 29. We know the proceedings against the book, entitled "*Memoirs of a Woman of Pleasure*," by John Cleland. To the passages of obscenity, (which certainly I shall not copy in this place) Mr. Lewis has added blasphemy against the Scriptures; if the following passage may be considered as such. "He (the Monk) examined the book which she (Antonia) had been reading, and had now placed upon the table. It was THE BIBLE. 'How,' said the prior to himself, 'Antonia reads the Bible, and is still so ignorant?' But upon further inspection he found that Elvira (the mother of Antonia) had made exactly the same remark. That prudent mother, while she admired the beauties of THE SACRED WRITINGS, was convinced, that, *unrestricted, no reading more improper could be permitted a young woman.* Many of the narratives can only tend to excite ideas the worst calculated for a female breast: every thing is called roundly and plainly by it's own name; and the annals of a brothel would scarcely furnish a greater choice of indecent expressions. Yet this is the book which young women are recommended to study, which is put into the hands of children, able to comprehend little more than those passages of which they had better remain ignorant, and which but too frequently inculcate the first rudiments of vice, and give the first alarm to the still sleeping passions. Of this Elvira was so fully convinced, that she would have preferred putting into her daughter's hands Amadis de Gaul, or the Valiant Champion Tirante the White; and would sooner have authorised her studying the lewd exploits of Don Quixote, or the lascivious jokes of the Damzel Plazer de mi vida," (p. 247. 248) &c. I state only what is printed. It is for others to read it and to judge. The falsehood of this passage is not more gross than it's impiety. In the case of Thomas Woolston, in the 2d of George II. for blasphemous discourses against our Saviour's miracles, when arrest of judgment was moved, Lord Raymond and the whole Court declared, they would not suffer it to be debated, whether to write against Christianity in general (not concerning controverted points between the learned, but in general) was not an offence punishable in the temporal courts of Common Law. Woolston was imprisoned one year, and entered into a large recognizance for his good behaviour during life. Sir Philip Yorke, afterwards Lord

|| The indictment (in Mich. Term 1 G. II.) begins thus "*Edmund Curl, Existens homo iniquus et sceleratus nequiter machinans et intendens bonos mores subditorum hujus regni corrumpere, et eos ad nequitiam inducere, quendam obscenum libellum intitulat,*" &c. &c.—See Sir John Strange's Rep. p. 777. Ed. 1782. In two or three days after the point had been solemnly argued, and the Judges had given their respective opinions, Sir J. Strange observes, "They gave it as their unanimous opinion, that this was a temporal offence." And they declared also that if the famous case of the Queen against Read (6 Ann. in B. R.) was to be adjudged (by them) they should rule it otherwise; i. e. contrary to Ch. J. Holt's opinion.—The Judges were Sir Robert (afterwards Lord) Raymond, Fortescue, Reynolds, and Probyn.

*opus est, an Haruspice nobis?** I consider this as a new species of legislative or state-parricide. What is it to the kingdom at large, or what is it to all those whose office it is to maintain truth, and to instruct the rising abilities and hope of England, that the author of it is a very young man? That forsooth he is a man of genius and fancy? So much the worse. That there are very poetical descriptions of castles and abbies in this novel? So much the worse again, the novel is more alluring on that account. Is this a time to poison the waters of our land in their springs and fountains? Are we to add incitement to incitement, and corruption to corruption, till there neither is, nor can be, a return to virtuous action and to regulated life? Who knows the age of this author? I presume, very few. Who does not know, that he is a Member of Parliament? He has told us all so himself. I pretend not to know, (Sir John Scott does know, and practises too, whatever is honourable, and virtuous, and dignified in learning and professional ability) I pretend, not, I say, to know, whether this be an object of parliamentary animadversion. Prudence may possibly forbid it. But we can feel that it is an object of moral and of national reprehension, when a Senator transgresses and violates his first duty to his § country. There are wounds, and obstructions, and diseases in the political, as well as in the natural, body, for which the removal of the part affected is alone efficacious. At an hour like this, are we

Lord Hardwicke, was Attorney General at the time. The case of the King against Annet, when the Hon. Charles Yorke was Attorney General, (3d of Geo. III.) for a blasphemous book entitled "The Free Inquirer," tending, among other points, to ridicule, traduce and discredit the HOLY SCRIPTURES, is well known to the profession. The punishment was uncommonly severe. Whether the passage I have quoted in a popular novel, has not a tendency to corrupt the minds of the people, and of the younger unsuspecting part of the female sex, by traducing and discrediting the HOLY SCRIPTURES, is a matter of public consideration.—"This book goes all over the Kingdom;" are the words of Judge Reynolds, in the case of E. Curl. What MR. LEWIS has printed publicly with his name, that I state publicly to the nation. Few will dissent from the opinion of Lord Raymond and the Court, in the case of Curl above stated, as reported by Strange and Barnardiston to this effect; "Religion is part of the common law, and therefore whatever is an offence against that, is an offence against the Common Law." With this opinion, I conclude the note.

* Juv. Sat. 2.

§ All members of the legislature, Peers or Commoners, should join in sentiment and in character with the Athenian orator, and be considered

we to stand in consultation on the remedy, when not only the disease is ascertained, but the very stage of the disease and it's specific symptoms? Are we to spare the sharpest instruments of authority and of censure, when public establishments are gangrened in the life-organs?

I fear, if our legislators are wholly regardless of such writings and of such principles *among their own members*, it may be said to them, as the Roman Satirist said to the patricians of the empire, for offences slight indeed, when compared to these.

“ At vos, Trojugenæ, vobis ignoscitis, et quæ Turpia cerdoni Volesos Brutosque decebunt.†

There is surely something peculiar in these days; something wholly unknown to our ancestors. But men, however dignified in their political station, or gifted with genius and fortune and accomplishments, may at least be made ashamed, or alarmed, or convicted before the tribunal of public opinion. Before that tribunal, and to the law of reputation, and every binding and powerful sanction by which that law is enforced, is Mr. LEWIS this day called to answer.

But to return. The objects of public regret and offence are *now* so numerous and so complicated, that all the milder offices of the Muse have lost their influence and attraction. It is indeed unfortunate that scarce a subject in literature can be interesting, without the science and matter of politics*. They give a colour to our
very

as speaking to their country in these words: “ *Ἡμεῖς, οἷς ἱερά καὶ
“ ταφοὶ προγονῶν ὑπαρχοῦσιν ἐν τῇ Πατρίδι, καὶ διατρίβαι,
“ καὶ συνηθῆναι μεθ’ ὑμῶν ἐλευθεροὶ, καὶ γάμοι κατὰ τῆς
“ νομῆς, καὶ κηδεσται, καὶ τέκνα, ἀξιοὶ τῆς ὑμετέρας πίστεως.
“ κτλ. Æschin. περὶ Παραπρεσβείας. Sect. 11.*

† Juv. Sat. 8. v. 181.

* “ *Quibus occupatus et obsessus animus quantulum loci bonis artibus relinquit!*” Dialog. de Oratoribus C 29.—I cannot resist giving an opinion at *this* time. My prime objection to any proposed Ministry of Mr. Fox and his adherents is this. I believe their principles are *too popular* for the good, the safety, or perhaps for the existence, of this country under
it's

very thoughts. We are borne down with a force not to be resisted, when our very existence, as a nation under it's ancient

it's present constitution: I believe, that their design is to throw such a weight of power into the House of Commons, *by means of a Reform*, as would ultimately mould the two Houses of Parliament not merely into a resemblance, but into the actual form and relative power, of the Council of Five Hundred and the Council of Ancients; and I am of opinion, that the authority and influence of the Crown of Great Britain would be reduced far below that which is lodged in the Executive Directory of France. I think the proposed Reforms lead, beyond a controversy, to this issue. I am of opinion that a great Personage, in the case of a change of Mr. Pitt's Ministry, must be apprehensive, to whom he is to be delivered, and to what he may be reduced. The pride of a statesman's understanding, like Mr. Fox's, in the plenitude of dignity will overbear all ideas of a balance of power in the orders of the state and of the safety of the country upon it's ancient principles. He has declared his opinion; he must not recede. All will be sacrificed to that pride in a moment of phrenzy. The example of every state, nation and city, subdued by French arms, French principles and French treachery, is to be weighed well, as an awful warning in this kingdom, which may yet be preserved. The encroachments of such a statesman, as Mr. Fox, (paramount as he is in ability and in political eloquence beyond any man) are to be watched and resisted by all who think soberly, and are independent of party. Yet Mr. Fox neither could nor would satisfy the raving and tyrannical ideas of Horne Tooke and the French crew. They would make use of him to a certain point. They would then declare him an enemy to his country, and conduct him to the scaffold. "*Corpora lente augeant, cito extinguuntur.*"† The security of property, public and private, is shaken by the proposed system, and a Revolution, (which we never yet have known but in mere name) might then be at hand. A government, which once relaxes, is not easily recalled to the vigour of it's ancient principles. We have statesmen of determined and of true patriotism, and this final misery may yet be prevented. We have a King, who has courage, virtue, and firmness. Of his Minister, the Right Hon. Wm. Pitt, I have given my opinion often in another place;* I have not altered my sentiment.

I will

† Tacit. Agric. ap. init.

* I certainly cannot say with the great satirist under Louis the 14th,
"Que ma vie à COLBERT inspiroit l'allégresse."

Boileau, Ep. 10.

I speak, and I have spoken, impartially of H^{is} M. I am neither for a proscription of any political talents, nor for an hereditary claim to the public office of Prime Minister. But if the principles of any statesman are such as to induce a real and effectual change in the government, that statesman should not be admitted to rule. If the ancient and established principles of the English constitution are maintained, a Prime Minister may conduct public affairs even with a mediocrity of talent. It is neither Mr. Pitt, nor Lord Lansdown, nor Mr. Fox, nor Mr. Grey, who are necessary to the function. But, by the disastrous consent of the whole nation and it's Parliament, thinking rightly, proposing soundly, and meaning honestly, are nothing without SPEAKING WELL.—I will add a word or two on a subject not quite foreign to this note.—The example of a very learned, and in my opinion, of

a very

ancient laws, and constitution, and establishments, has been rendered dubious. A man of a poetical mind either wanders

I will beg leave to add a few words.—If any man would peruse the account given by *Thucydides* of the democratic sedition in *Coreyra*, (Book 3.) he would be convinced that the same peculiarities mark all popular seditions and insurrections, the same pretexts, the same motives. The insurgents declare the friends of the lawful and established government enemies to the popular representation and interest. Some of these insurgents have private enmities to revenge, and others have debts to cancel; death is the universal solvent. Hear the great historian: “Τὴν μὲν αἰτίαν ἐπιφέροντες

τοῖς τοῦ Διμήνου καταλυοῖσιν. Ἀπεθάνον τινες ἰδίᾳς ἐχθρὰς ἕνεκα, καὶ ἄλλοι χρημάτων σφίσιν οφειλομένων ὑπὸ τῶν λαόντων. L. 3. Sect. 81. The historian observes, they held forth either the specious offer of greater equality of power among the citizens, or a more temperate form of aristocracy, or some state-expedient varying with the hour; but each leader in reality had his own private views of ambition, or power, or riches, or accommodated his speeches to the prevailing humour of the day. Hear him again in his own language. “Οἱ ἐν ταῖς πόλεσιν

προσταντες μετ’ ονόματος ἑκάστοι εὐπρεπὺς, πληθὺς ἰσονομίας πολιτικῆς, καὶ Ἀριστοκρατίας σωφρονος προτιμῆσει, τὰ μὲν κοινὰ λόγῳ θεραπεύοντες ἀθλὰ ἐποιήντο, παντὶ δὲ τρόπῳ ἀγωνίζομενοι ἀλλήλων περιγίγνεσθαι.—καὶ ἡ μετὰ ψήφου ἀδικία καταγνώσεως, ἢ χειρὶ κτῶμενοι τὸ κρατεῖν, ἐτοιμοὶ ᾔσαν τὴν αὐτὰ φιλονεικίαν ἐμπιμπλάναι.” Ib. Sect. 82. This, as we have all known, has been transacted, step by step, upon a great and tremendous scale in France. The Italian and Belgian states are following them. We in Great Britain, who are yet in a condition to preserve ourselves, see and feel and read these things. The grant of one demand leads necessarily to another when any material alteration in a state or government is conceded. If the second is refused, after the first has been granted, we are then told, that there is a want of consistence in the plan, and that it were more advisable to have kept the state as it was, than to admit only a partial reform. We surely cannot be said to be duped and fooled by Reformers without warning from history and from experience. The constitutional statesmen of Great Britain cannot now be ignorant of the nature of “a modern Reform in any state of Europe.” The greater the difficulty and danger, the greater the fury of the Revolutionists. Pindar was a poet and a statesman; he said: Ἀπροσίκτων Ἐρωτῶν ὀξύτεραι μάχαι. (Nem. Od. 11.)

a very virtuous and honourable man, to whom the country is under some obligation, MR. REEVES, will deter any man from *volunteer effusions* in favour of any Minister. It would not be amiss, to be sure, if Mr. R. or any other writer would read *Quintilian* on tropes and metaphors, before he adorns his native language with all the richness of imagery, and exerts the command, which nature gives him, over the figures of speech. *Trunco, non frondibus, efficit umbram.* For my own part, when his pamphlet “The Thoughts on the English Government” was published, I never felt more indignation than when I saw this gentleman ungenerously and shamefully abandoned and given up by Mr. Pitt in the H. of Commons to the malice of his avowed enemies, and to a criminal prosecution in the Court of King’s Bench. He was solemnly acquitted of any libellous intention; but his language was imprudent. He fell a victim to metaphorical luxuriance and state-botany.

wanders into futurity, or recalls the images of other times and of other empires. He can sometimes even descend into the regions of terrific fable, and give to his own country the sentiments and passions of antiquity, and body forth contending parties which are no more, of the virtuous and the valiant, of the wicked, the desperate, and the frantic. At such an hour as the present, and with the objects which we see, and hear, and feel, with the exultation of the bad, and the dejection of the good, and the labours of great statesmen to preserve us from final misery, can we forbear to contemplate the picture drawn by that poet, whose only Muses were Cæsar, and Brutus, and Cato, and the genius of expiring Rome.

Tristis FELICIBUS UMBRIS

*Vultus erat; vidi Decios natumque patremque,
Lustrales bellis animas, flentemque Camillum.
Abruptis Catilina minax fractisque catenis
Exultat, Mariique truces nudique Cethegi :
Vidi ego lætantes, popularia nomina, Drusus,
Legibus immodicos, ausosque ingentia Gracchos.
Æternis chalybum nodis, et carcere Ditis
Constrictæ plausere manus, CAMPOSQUE PIORUM
POSCIT TURBA NOCENS! §*

Luc. L. 6. v. 784.

The

§ In the great question of a Reform in Parliament (i. e. in the House of Commons) I certainly do not mean to call figuratively the ministerial ground, the *Campi Piorum*, but I call the Constitution of England, and it's defenders in or out of Parliament, by that name. Nor would I by any means rank the gentlemen of opposition with the *Turba nocens*. That *turba nocens* are the levellers and the partisans of democracy and revolution. But the licence of poetry we are told is considerable, if assumed with modesty. The question itself has nothing to do with invention, though I think much *fiction* is employed in the support of it. I am of opinion, that in the outset there is a fiction or a deceit. We are told we must recur to the *original* principle of the H. of C the principle, as I suppose, on which it was founded, and that principle is declared to be *popular*, in the *modern* sense of that word. In this argument historical truth is not asserted; I would maintain, that it is violated. It is contrary to matter of fact. The very origin of the House itself (the best antiquaries will tell you so) is rather doubtful. The more remote your enquiry, the greater the demonstration of it's *original* weakness, nay (I say it with grief) of it's political insignificance. It was a Council, which grew out of a greater Council. It was designed to represent the *property* of the kingdom. I will not insult my reader with information on the subject. But it is matter of plain historical knowledge that it's powers, it's functions, it's freedom, and it's consequence have been all *progressive* to a certain period. That period was the Revolution (as it is foolishly called) in 1688. At that era the House of Commons under the *Old Whigs*, attained to the consummation of it's glory and to the fulness of it's dignity. As I here speak of the

original

The present Poem was not composed for a trivial purpose, or without mature thought. It is the fruit and study,

original principle, I have nothing to do with the subsequent corruptions. I must own I do not wish for the famous Roman plate of brass; I am for no unqualified *Lex Regia*. (a) Let it rest in the Capitoline Museum, that splendid effort of Michael Angelo. I abhor abject servility and all its monuments. I never wished, I am sure I do not now wish, to see any Senate divest itself of all power. I would not see a *Vespasian* in any country make and repeal laws, or exercise unlimited authority without the advice and consent of a well-constituted Senate. I venerate the institution of the House of Commons, and would preserve it with my life, but I shall raise up no tree, trunk or branches, for a fatal simile, like Mr. Reeves. I look for no pasture in the fields of Ministers or of Booksellers; nor would I be turned out by Mr. Fox and Mr. Sheridan to graze on the verdant lawns of the King's Bench, with the Chief Justice of Newfoundland, or at best in Mr. Pitt's *Strawyard*. I neither recur to Montesquieu nor to Machiavel. I want not to be told by the former that "our system was found in the woods," or to hear from the latter that "States may grow out of shape.†" For my own part, I would rather find a system in the woods, than in modern France; and I do not look for a new political dancing master every time there is a twist in the body. To hear Mr. Fox, as I perpetually do in the House, one would really think he was a rival to Vestris or Didelot. He has been long trying his art and giving lessons to Mr. Pitt *gratis*. That Right Honourable Gentleman's gait still continues as awkward and stiff, as usual. He will not bend. A graceful bow is not his ambition, and Mr. Fox (b) dances before him every day without the least effect. Mr. Fox, I believe, is of the opinion and principle of Monsieur Marcel, the famous dancing master in Queen Anne's reign, who said, when the Earl of Oxford was made Prime Minister, "He was surprised, and could not tell what the Queen could see in him; for his own part he never could make any thing of him." To be sure Mr. Pitt is every day placed between the dancing master and his man, but he has not yet learned grace from Mr. Fox, or wit from Mr. Sheridan. —As I have no place so convenient for them, I beg leave to offer a few words on a subject, now peculiarly interesting. The time is my excuse. — In the impending negotiation for peace with the French (June 1797) it is not unpleasant, or foreign to the subject, to recollect the orations of the

two

(a) See a Dissertation "de Ænea Tabula Capitolina. Romæ 1757." Heineccius et Gravina also published this "Lex Regia."

† The words of Machiavel quoted by Mr. Fox in the H. of C. on May 26, 1797, in his speech on the Reform of Parliament.

(b) The three celebrated Dancers and Ballet Masters, Messrs. Fox, Sheridan and Grey, are preparing a new *Serious Divertissement*, or Pas de Trois, with new scenes, dresses and decorations, called, "LE DIRECTOIRE EXECUTIF." If it can be got up time enough, it will be brought forward this season; but as there is a necessity for a re-inforcement of the troop FROM PARIS, it is feared the old dances must continue to the end of this season. It is proposed that light should be thrown on the stage in a quite new manner; but the Ballet-Masters will suffer no persons to be on the stage, or to view the machinery behind the scenes. — N.B. Lord Galloway and Lady Mary Duncan have expressed their approbation of this rule, so much for the interest of THE GRAND OPERA: though the noble Earl is contented with the present Grand Ballet-Master.

study of an independent and disinterested life, passed without the incumbrance of a profession or the embarrassment

two great Athenians, Demosthenes and Æschines, *Περὶ Παραπρεσβείας*, or *De Falsa Legatione*. Lord Malmesbury's present Embassy, (I hope not, like the last, a *Παραπρεσβεία*) will be conducted, as I trust, upon strong principles, and reported in a different mode from the former. By knowing where to stand, Philosophers and Statesmen have shaken the moral and political universe. Lord Malmesbury's Letter to Lord Grenville concerning his conversation with Mons. Charles Delacroix, was published by the most indiscreet advice, and in violation of every principle of diplomatic prudence: One would think, the Ministers published it to show how prettily and wittily their Ambassador could write, in defiance of all discretion and sound judgment. It reminds us of what Demosthenes accused his colleague in that famous Legation. I cannot enter into particulars; I suppose knowledge in most of my readers. The words are indeed remarkable in their application; the party accused, Æschines himself, has recorded them. "Απολωλεκεναι Με (εφη) την Πολιν και της Συμμαχης· και ειρετο με, ει των Αθηνησι πραγμάτων επιλελησμαι, και τον Δημον καταπεποντημενον και σφοδρα επιθυμηντα της Ειρηνης ει μεμνημαι." But most specifically and in the most appropriated manner, when he urged against Æschines the imprudence of his language: Ούτω ηρεθικας Φιλιππου και τοσαυτα ειρηκας, εξ ων εκ Ειρηνη γενόιτ' αν εκ Πολεμου, αλλ' εξ Ειρηνης Πολεμος ακηρυκτος." Æschin. *Περὶ Παραπρεσβ.* Sect. 16, p. 26. Edit. Brooke, Oxon. 1721. One would think the words were written for the late occasion. I hope Lord Malmesbury will now adapt his language and his dispatches with more prudence to Philip and the Directory.—On a kindred topic, I would observe to the classical reader another singular circumstance in ancient times. It is from the Roman State. Since we have all been arming at home with alacrity and prudence, and (what is consequent to that) with effect, against our enemy, and the militia laws have been extended, it is curious to call to mind the *emphatic clause* in the ancient Roman law concerning the exemption of particular persons from military service, called "*DE VACATIONE*" as learned Civilians well know. The Clause is this: "*Nisi BELLUM GALLICUM exortatur*;" in which case not even the Priests were exempted. I will illustrate this law from Plutarch and Cicero, but I will not translate the passages. In the life of Marcellus, Plutarch has this singular remark. "Ου μην αλλα μεγαν η τε χωρα παρειχε φοβον, δια την γειτνιασιν, ομορω και προσοικω πολεμω συνοισομενοις, και το παλαιον αξιωμα των Γαλατων· (the Gauls or French) ους μαλιστα Ρωμαιοι δεισαι δοκησιν, ατε δη και την Πολιν υπ' αυτων αποβαλοντες, εξ εκεινη δε θεμενοι Νομον, ατελεις ειναι στρατειας της Ιερας, πλην ει μη Γαλατικος παλιν επελθοι Πολεμος. Εδηλη δε και τον φοβον αυτων η τε Παρασκευη. Μυριαδες γαρ εν οπλοις αμα τοσαυται Ρωμαιων ητε προτερον ητε υστερον γενεσθαι λεγονται." Plut. Vit. Marcell. p. 244. Vol. 2. Edit. Bryan.—The other illustration is from Cicero in his oration for

rassment of business. It was not intended merely to raise a smile at folly or conceit; but it was written with indignation against wickedness, against the prostitution of superior talents, and the profane violence of bad men. It was indeed (to use a poet's allusion) poured forth as a libation from the cup of Achilles, consecrated and appropriated:

ΟΥΤΕ ΤΕΩ ΣΠΕΥΔΕΣΚΕ ΘΕΩΝ, ΟΤΕ ΜΗ ΔΙΙ ΠΑΤΡΙ. §

It is proposed, in it's degree and according to it's subject, for the defence of truth, and with an honest wish to uphold society and the best interests of mankind, but chiefly those of our own country. In it there are no imaginary subjects: I have raised no phantoms of absurdity merely to disperse them; but the words, the works, the sentiments and often the actions of the authors are before us. It might be known *hereafter* from this poem how we wrote and thought in this age, and not unfrequently how we conducted ourselves.

There is one subject which I have pressed upon the attention of the nation, which in this respect seems to be in a state between slumber and alarm; in the supineness which attends the former, and with that confusion in ideas and measures which too frequently accompanies

b 2

terror.

for Fonteius; (the object of which was to inculcate, "Gallis fidem non habendam, hominibus levibus, perfidis, et in ipsos Deos immortales impis.") the words are these: "*Ut oportet, BELLO GALLICO, ut majorum jura moresque præscribunt, NEMO EST, Civis Romanus, qui sibi ulla excusatione utendum putet.*" Orat. pro Fonteio. Sect. 16. sub. fin. 393. Cic. Op. Ed. Barbon Vol. 4.—We have not, and I trust we never shall have, the same cause for apprehension from the French as the Romans had from the Gauls. *They never have taken our city, and while we are true to ourselves, as we now are, they never will or can take it. But the danger is and ever will be great, from their vicinity, δια τὴν γειτνίασιν.* The words are from Plutarch: Mr. Burke has written the commentary.* "*Vocem adyti dignam templo!*"

§ Hom. Il. 16. v. 227.

* Two Letters on the Peace. (Ed. Rivington 1696.) pag. 113, &c.

terror. Compassion, mercy, self-preservation, integrity of principle, Christian charity, the uncertainty of the mortal condition, the convulsion of empires and of states, have all and each variously conspired to direct the measures of our government with respect to the French Roman Catholic Emigrants, and in particular, to the French Priests. I have stated in different places my opinion on this important subject. I continue to call aloud upon this country and its ministers to regard, with a minute circumspection, *these men and their cause*. The most reprehensible part of Mr. Burke's public conduct has been in this point. Great and venerable as I hold him, in this I praise him not. I maintain that the vigilance of the Roman Catholics is erect and on the tiptoe of expectation: it is scarcely suspended by slumber. I speak also on another account. There is such a connection between superstition and atheism, and their allies cruelty and tyranny, that the wisest and most experienced statesmen and moralists have declared it to be indissoluble. In *their cause*, they would unite with any, even with Jacobin principles. Hear the titular Bishop of Waterford in Ireland in his late pastoral Letter.† "THE CATHOLIC FAITH (i. e. the tenets, the doctrines, the superstitions, the absurdities, the follies, the cruelty, and the tyranny, of the Church of Rome, and whatever makes it to

† See "A Pastoral Letter to the Catholic Clergy of Waterford and Lismore in Ireland, by the R. R. Doctor Hussey" London, Reprinted by P. Coghlan, Duke Street, Grosvenor Square. 1797. His titular Lordship's idea of "a man of true liberality is this; that he lives in charity, in concord, in amity, with *all others of every religious persuasion; with whom a difference in religious opinions makes no difference in social life, &c. &c.*" (p. 6.) Very liberal indeed; this is the text. But his Lordship, in the natural confusion of ideas in *his country* has prefixed the comment. See the preceding page. Read the words. "Remonstrate (says his Lordship) with any parent, *who will be so criminal as to expose his offspring to those places of education* (the Charter Schools &c. &c. as I suppose) where *his religious faith and morals are likely to be perverted. If he will not attend to your remonstrances*, (he is speaking to the Roman Catholic Clergy) *refuse him the participation of Christ's body; if he should still continue obstinate, DENOUNCE HIM TO THE CHURCH*, in order that, according to Christ's commandment, *he be considered as a heathen and a publican.*" pag 5. We know the sense of Christ; and we know the sense which the ROMAN CATHOLIC CHURCH annexes to these words." But this is LIBERALITY!!! —In Ireland it might be of use to discuss this pastoral Letter *in toto*: If I were an Irishman and a Protestant, I would do so: but the business in England is yet very different. Let me add a word or two. It may be worth

to differ from any other external establishment of Christianity) *The Catholic faith* (says his titular Lordship) is suitable to all climes, and all forms of government, monarchies or republics, aristocracies, or DEMOCRACIES," (p. 9.) Right. *Flectere si nequeunt superos, Acheronta movebunt.* That which is true of Christianity *in itself and by itself alone*, independent of any establishment whatsoever, that they assert of their own tyrannical superstition. They will shew the arm and the sword of heaven interested and active *for them*. They will tell you, (whenever they have the power or even the probability of attaining it) that their cause alone is from above. They separate their spiritual rulers from the temporal governors of the state, and assert the superior dignity and paramount authority of the former; and this they thunder in the ears of an armed soldiery. They tell you, that the opposers of the Roman Catholic cause are sacrilegious in the eye of heaven; and that upon them, in a mass, THE GREAT STONE will fall and grind them to powder. I know the state of Ireland, and the declarations of

worth while to consider frequently, that "a Religious Establishment, under any form, is not the religion itself, but the mode of preserving, inculcating, and continuing the religion." There is a religion which may be and is political, and another which is real. I will give a passage from the admirable Preface to the translation of Xenophon's *Cyropædia*, written with great compass of thought and precision of argument, by a gentleman of fortune, family, erudition and virtue, the Hon. MAURICE ASHLEY Lord Malmsbury and myself may naturally have a partiality for the memory of that accomplished and well-instructed gentleman. "Real Christianity (says he) is meanwhile none of all these changeable establishments and human institutions, nor ever can be, but stands upon it's own foot. Whether it be the religion of the multitude, and national or not national, or whatever be the forms of it in national establishments, is one and the same in itself, firm and unalterable, and will undoubtedly remain so to the end of the world, whether owned or not owned by any public establishment indifferently." Mr. A's Pref. pag. 8. I enter not into the expedience, institution and relative excellence of religious establishments in this place. It is not here the question; if it were, I am not without my sentiments or without words to enforce them. But I give this as a general observation to all those who esteem the downfall of such an establishment as Popery, to be the downfall of the Christian religion, than which no opinion can be more unfounded. To the Roman Catholic system of religion, whether in it's vigour and plenitude of power, or in it's decline, or in it's struggles for revival, the words of the poet may be applied figuratively and literally:

In sua templa furit, nullâque exire vetante
Materia, magnamque cadens magnamque revertens
Dat stragem latè, SPARSOSQUE RECOLLICIT IGNES.

LUC. L. 1.

of the titular bishops in that country. But that subject is not properly mine. All I have to do is to shew, (and I think I have shewn it to all who will attend,) that "*the Spirit of the Roman Catholic System is yet unaltered.*" In England the French Priests, in a body, have been chased from the Kings Castle at Winchester: but our government has yet a sacred fortress or two at Reading, and Shene and in Yorkshire; and it appears that a sum of 540,000*l.* has been issued for the use of the French Emigrants, *sacred and profane*, in the course of the year 1796. This is ratified by the vote of Parliament. On this particular topic I shall say nothing further in this place.†

The

§ On the 21st Dec. 1796, "The House of Commons in a Committee of Supply, among other sums, voted a sum of 540,000*l.* for the relief of the suffering clergy and laity of France." Woodfall's Parliamentary Register, 1796. Vol. I. pag. 524. It is singular (and it will be remembered by those who are versed in the interior politics of this country in the reign of Queen Anne) that in Swift's Examiner Nov. 1710, No. 16. the exact sum of 540,000*l.* is stated humorously as "*a Bill of British ingratitude,*" to his Grace the Duke of Marlborough, viz. "Woodstock 40,000*l.* Blenheim, 200,000*l.* Post Office grant, 100,000*l.* Mildenheim 30,000*l.* pictures, jewels, &c. 60,000*l.* Pall Mall grant &c. 10,000*l.* Employments &c. 100,000*l.* The Total, *exactly* 540,000*l.*" Thus at the beginning of this century did the British nation remunerate THE CONQUEROR OF FRANCE! And thus, at the close of it, are the Services of the French Emigrants, *sacred and profane*, annually required by the munificence of the British Parliament!!! We know where it is written in letters of marble; EUROPE HÆC VINDEX GENIO DECORA ALTA BRITANNO!

† I have just seen another production of a Roman Catholic divine, proposed for the common advantage of the Christian world, and not of his particular church. I mean the second volume of Dr. GEDDES's *Translation of the Bible*. But I intend to make a few observations on the Preface alone, which is very extraordinary indeed, and by no means in the spirit which the sacred writings seem to recommend. I am always pleased with every serious attempt to elucidate the Scriptures, and am as ready as any man to acknowledge the merit and learning of an industrious and ingenious scholar. But though I differ essentially from Dr. Geddes, I am sure I shall never call him "apostate, infidel, or heretic" in general terms, as *he knows* some persons will do; (Pref. p. 4.) but I may oppose an opinion to an opinion. The cause in which he is engaged is not a trifling cause, nor is it, as we are sometimes told, an object of mere classical criticism. I think there is an unbecoming levity in the Doctor's manner more frequently than I could wish, and he expresses his sentiments in language not easily understood at all times, nor according to the genius and common grammar of the English tongue. But his meaning and opinion is, that "*the Historical Books of the Old Testament were not divinely inspired.*" He tells us (p. 12.) of "*a partial and putative inspiration,*" and that the writers had not "*a perpetual and unerring sufflation.*" I do not quite understand the terms, as they are too sublime for a plain Englishman, but I suppose they are very fine,

The subjects of this poem have been from necessity various and numerous, far beyond my original conception,

fine, and I *suppose* their meaning from other sentences in the preface. He says (p. 3.) that "The Hebrew Historians wrote them from *such human documents* as they could find, *popular traditions, old songs, and public registers.*" Singular materials truly for divine inspiration! But he says also, "I venture (and it is indeed venturing a great deal) I *venture* to lay it down as a certain truth, that there is *no intrinsic evidence* of the Jewish Historians *being divinely inspired; that there is nothing* in the style or arrangement in the whole colour or complexion of their compositions, that speaks the guidance of an unerring spirit, but that *on the contrary, every thing proclaims the fallible and failing writer.*" (p. 5.) Dr. G. declares also, "After reading the Hebrew writings, and finding to *my full conviction* so many intrinsic marks of fallibility, error and inconsistency, not to say *downright absurdity,*" (p. 11.) he could not believe their inspiration, even if he were taught it by an angel. I have thus introduced the reader to the Doctor's most explicit opinion, but I will present him with his solemn affirmation, and he will easily decide on the propriety, reasoning and consistency of it. "*I value them not the less,*" (says Dr. Geddes) "*because I deem them not divinely inspired.*" (p. 12.) If a man can seriously assert, that *the scriptures inspired by God* (upon that supposition being granted) are *not more valuable* than the productions of a mere fallible wretched creature like man in his best estate, I really could not lose my time in argument with that man however learned or however gifted. He has degraded himself from that rank of literature and of sound understanding, which gives him a title to be answered. Dr. Geddes, as a scholar, should re-consider his character, and as a professed Christian, he should re-examine his principles. I cannot discuss the doctrine of inspiration in this place; it cannot be expected that I should. But the tendency of all the proceedings of our scholars and guides in literature, and in the state, and in religion, should be carefully watched. The open blasphemy and low scurrility of Thomas Paine has been set aside by just argument, and the law of the land has armed itself against it's effect in society. § Mr. Lewis, Member of Parliament, has attacked *the Bible* in another and in a shorter manner, || blasphemous as far as it goes, and tending to discredit and traduce it's authority. And last, Dr. Geddes, a Translator of the Bible, versed in the original language and in Hebrew criticism, has *now begun* his attack also on the *historical* parts, which, if they are not part of the *inspired* writings, are not intitled to the name of sacred Scriptures. It is difficult to say, where these attacks will end. The times are so precarious, and revolt from all authority human and divine so frequent, that the magistrate, the satirist, and the critic have an united office. If the *historical* parts of the Bible are given up, another man will arise and object to the *poetical* parts. These will be allowed to have sublimity, and dignity; but *why* should they be considered as *inspired*. All poetry, we shall be told, is in some sense inspired; Homer and Æschylus and Shakespeare, and *why not* the Hebrew bards. The *moral* portion of the Scriptures is evidently full of wisdom and sound sense, and I suppose we shall soon hear, it may be *the work of a philosopher*, and that morality is not matter of inspiration. A fourth writer may insinuate *with great respect* and prove, that all *prophecy* is ambiguous, and that the prophecies in the Bible may be conjectural, and therefore no reliance can be had on *their* inspiration. Last we may be told, that the *doctrinal* parts are so much above as well as contrary to *human* reason, that they could not come

§ I am glad to bear testimony to the excellence of Mr. Erskine's eloquent declamation in the Court of K. B. in that cause, on Newton, Boyle, Locke and other great men, the defenders of Christianity.

|| In "The Monk, a Romance." See above, Pref. p. ii. and iii.

tion, But a mighty and majestic river in it's course through a diversity of countries, not only winds and murmurs through the vallies, but contends and foams among rocks, and precipices, and the confluence of torrents. Still it's tendency is to the ocean, to which it pays it's last tribute, and is finally lost in that immensity. In literature the mind resembles such a course. All it's exertions may be turned into one grand and general

come from God. Thus might the whole fabric vanish into air, *into thin air*. Or to reverse Mr. Gibbon's phrase, thus might "the triumphant banner of the heathen Capitol be again erected on the ruins of the Church of Christ." Still we are to sit silent, and hear with patience the outrageous presumption of man before his merciful Creator! while "The world and it's adorable AUTHOR, his attributes and essence, his power and rights, and duty (I tremble to pronounce the word) be all brought together to be judged—BEFORE US."† We are to assemble in the Temple, with all our princes, and lords, and potentates, and our high officers in all the gradations and dignities of our state and hierarchy, and it's priests and venerable orders, till some CHAMPION of anarchy and infidelity be brought forth as in sport, and placed between the pillars. He may "bow himself with all his might," but his strength, I trust, will not be from above; he will "feel (the nature of) the pillars whereupon the house standeth!" I speak this in general. I do not apply it to Dr. Geddes or any such scholar. It is not now for the first time that the Canon of the Scripture has been examined; and the internal evidence of it has often taught a different lesson. I cannot help offering one suggestion, as it is new to me. If there is a subject in the Bible which has been particularly singled out for profane ridicule, it is that of Jonah being swallowed up in the whale's belly three days and three nights. Yet, as if to confound human wisdom, or sagacity, or vanity, and as an eternal lesson to human presumption on the fitness and unfitness of the subjects of inspiration, THE SAVIOUR OF THE WORLD HIMSELF thought proper to choose and to appropriate this event TO HIMSELF. "As Jonas was three days and three nights in the whale's belly, so shall THE SON OF MAN be three days and three nights in the heart of the earth!" St. Matt. c. 12. v. 40.—I solemnly protest I have no other object in view in whatever I have written, but the good of man in all his best interests, complicated as they are at this awful and pressing hour. More is yet in our power than we may even imagine; but all the orders of the state must unite in their specific functions to preserve it. The priests and ministers of the Lord must also stand between the porch and the altar, and exert themselves "before their eyes begin to wax dim that they may not see, and ere the lamp of God goeth out in the temple of the Lord, WHERE THE ARK OF GOD WAS!"§

† Ogden's Sermons, Hallifax's edit. vol. 1. p. 2.—There was something peculiarly amiable in the kind and disinterested office which the late Bishop of St. Asaph, Dr. Hallifax undertook, in the vindication of the memory and writings of two great men, (*quales et quantos viros!*) Bishop Butler, and Dr. Ogden. It will be an eternal honour to that very acute, learned, and most judicious prelate. Cicero shall speak for this prelate; as no man better understood the strength and application of his language. "Idoneus meâ quidem sententia, præsertim quum et IPSE Eum audierit et scribat de mortuo; ex quo nulla suspicio est, amicitie causâ eum esse mentitum." Cic. de Clar. Orat. Sect. 15.

§ Sam. b. 1. ch. 3. v. 3,

neral direction. The mind, if well regulated, remembers from whence it came, and feels that all it's powers and faculties are but ministerial. I think it is somewhere expressed in the concise sublimity of Plato, Προς το αιδιον εβλεπεν. Under the influence and persuasion of this great and master principle, the mind so prepared, whether serious, or gay, or thoughtful, or sprightly, or even fantastic in it's humour, is still performing it's proper office. Philosophy and criticism cannot reach some subjects, which sap the foundation and support of well-being. Playfulness, ridicule, wit, and humour, are the auxiliaries and light-armed forces of truth, and their power, in detachments, is equally felt with the main strength of the body.

There is one description and sect of men, to whom more than common reprehension is due, and who cannot be held up too frequently to the public scorn and abhorrence. I mean the modern philosophers of the French system. Mr. Burke has thundered upon them, and his lightning has shone through their darkest recesses. "*The sudden blaze far round illumined Hell.*" This monstrous compound of the vanity and weakness of the intellect, and the fury of the passions in some of them, this "*facinus majoris abollæ,*" should be exposed with the full strength of argument and of reason, and with occasional ridicule, to the English nation in every point of view. In others, there is a calmness and composure in their mental operations more savage than the violence of the former. Their subject is *the living man*. Before them he is delivered bound hand and foot. On him their experiments are to be tried; and when his whole composition, moral and political, is either racked, or disjointed, or the minuter parts of it laid bare to the eye, and the very circulation of the fluids, as it were, shewn in the agonizing subject; this they savagely call, studying and improving human nature by the new light, But I will not proceed on this subject. Great and venerable is the name and influence of the true philosophy. The word may be disgraced for a season, but *the love of wisdom* must always command respect. When we compare these modern philoso-

phers who reject all revelation, with the philosophers of antiquity, and in particular those of the Stoic sect, who were ignorant of it, the difference, to say no more, is indeed striking. What were Socrates, and Plato, and Epictetus, and Antoninus! Before such lights, shining in the darkness and gloom of the heathen firmament,

Conditur omne

Stellarum vulgus, fugiunt sine nomine signa. †

As I am speaking of Philosophy, I may be excused if I say a few words of that language, in which it's power has been most conspicuous. I see no more pedantry in the knowledge and study of the Greek tongue, than of the French or the German. But when I consider that every subject in philosophy, in history, in oratory, and in poetry, whatever can dignify or embellish human society in it's most cultivated state, has there found the highest authors; that the principles of composition are better taught and more fully exemplified than in any other language; that the Greek writers are the universal legislators in taste, criticism, and just composition, from whom there is no appeal, and who will be found unerring directors; I would with peculiar emphasis and earnestness request young men of fortune, ability, and polished education, not to cast off the study of the Greek writers, when they leave the university. A few hours devoted to this study in every week, will preserve and improve their knowledge. It will animate the whole mass of their learning, will give colour to their thoughts, and precision to their expressions. There is no necessity either to quote or to speak Greek; but the constant perusal of the historians, philosophers, orators, and poets will be felt and perceived. In parliament and at the bar it would be most visible. (a) They who are

wise

† Manil. Astron. L. i. v. 470.

(a) Plutarch describes the first Marcellus, (the first of that distinguished race,) as a warrior of experience and intrepidity, humane and polished in his manners and a great lover of the Greek literature; the words are these: Τη μὲν ἐμπειρίᾳ πολεμικός, τῇ φύσει φιλοπολεμὸς τῷ δὲ ἄλλῳ τρόπῳ σώφρων, φιλάνθρωπος, Ἑλληνικῆς παιδείας καὶ λόγων, ἀχρὶ τῷ τιμᾷ καὶ θαυμάζειν τὸς κατορθύντας, ἐραστὴς."

wise will secretly attend to this recommendation, which must be disinterested, and proceeds from long experience.

In regard to the manner and the plan of *this* Poem on the P. of L. I have something to say, but my respect to the reader prevents me from saying much. It aspires not to the manner or the praise of THE DUNCIAD, or to any thing whatsoever in common with that great performance. The *original motive* of it however, in my opinion, as far exceeds in importance and dignity, as the power and ability of the author fall short of that poetical excellence, which none hereafter must hope to rival or perhaps to attain. Its general subject is Literature however exerted, whether for the benefit, or for the injury of mankind. It has nothing of the mock epic. It is a dialogue; has something of a dramatic cast, and is an excursus. The subjects follow each other; and if I am not mistaken, they are neither confounded nor confused. If there be, in the whole composition, any passage, any sentence, or any expression, which, according to the specific nature of the subject, can justly offend even female delicacy; which, from the manner of it, a gentleman would refuse to write, or a man of virtue to admit into his thoughts; which violates the high and discriminating, and honourable, and directing principles of human conduct, it is to me matter of serious and of solemn regret. *Naturæ imperio gemimus*. I am conscious of having admitted no such passage, or sentence, or expression. I have never yet heard *such* an objection to my work. If it can be pointed out, I will erase it with much concern and with greater indignation. But my intention is without guilt.

I should also give a few words to *the manner* of the notes which I have annexed, and which are so frequent and so copious. I wished not, as Boileau expresses it, *to prepare tortures for any future Salmasius*, || and I too
c 2
well

Plut. Vit. Marcell. p. 242. vol 2. Ed. Bryan.—As we have now so many gentlemen of fortune and education and ability among the officers of the army and the militia, I wish they may read this note, and employ some of their vacant hours in valuable studies, and like the great chiefs among the ancients, resume and vindicate the honour of learned military leisure.

|| “*Aux Saumaises futurs préparer des tortures.*”

Boil. Sat. 9. v. 64.

well know my own insignificance to expect any comment on my writings but from my own pen. I have made no allusion which I did not mean to explain. But I had something further in my intention. The notes are not always merely explanatory; they are (if I have been able to execute my intention) of a structure rather peculiar to themselves. Many of them are of a nature between an essay and an explanatory comment. There is much matter in a little compass, suited to the exigency of the times. As they take no particular form of composition, they are not matter of criticism in that particular respect. I expatiated on the casual subject which presented itself; and when ancient or modern writers expressed the thoughts better than I could myself, I have given the original languages. To most of my readers those languages are familiar; and if any person, not particularly conversant in them, should honour the notes with a perusal, I think the force of the observations may be felt without attending to the Greek or Latin. In all regular compositions I particularly dislike a mixture of languages. It is uncouth or inelegant, and sometimes marks a want of power in the writer. In works of any dignity or consequence, it is adviseable, if a passage from any ancient author is quoted, to translate that passage in the text, and put the original at the bottom of the page, if necessary. We have in this respect the example of Cicero, Bishop Hurd, and Sir William Jones.

In general, I could say all I wished in the text and comment. Some subjects are indeed so important, that they should be held forth to public light, and viewed in every point. SATIRE, in this respect, has peculiar force. Vice is not unfrequently repressed, and folly and presumptuous ignorance and conceit sometimes yield or vanish at the first attack, and like the fabled spirits before the spell of the enchanter,

Primâ vel voce Canentis

*Concedunt, CARMENQUE TIMENT AUDIRE SECUNDUM.**

I again declare to the public, that *neither my name, nor my situation in life will ever be revealed*. I pretend not to be "the sole depositary of my own secret;"

but

* Lucan, L. 6. v. 527.

but where it is confided, there it will be preserved and locked up *for ever*. I have an honourable confidence in the human character, when properly educated and rightly instructed. My secret will for ever be preserved, *I know*, under every change of fortune or of political tenets, while honour, and virtue, and religion, and friendly affection, and erudition, and the principles of a gentleman, have binding force and authority upon minds so cultivated and so dignified.

My Poem and all and each of the notes to it were written without any co-operation whatsoever. There is but one hand and one intention. It will be *idle* to conjecture concerning the author, and *more than foolish* to be *very* inquisitive. To my adversaries I have nothing to reply. I never will reply. I could with the most perfect charity sing a requiem over their deceased criticisms, if I were master of what Statius calls the "*Exequiale sacrum, carmenque minoribus umbris utile.*"† Those whom I wished to please, I have pleased. If I have diffused any light, it is from a *single orb*, whether temperate in the horizon, or blazing in the meridian. My aspect is not in conjunction; if I culminate at all, it is from the Equator.

Thus much to silly curiosity and frivolous garrulity. But to persons of higher minds and of more exalted and more generous principles, who have the spirit to understand, and the patience to consider, the nature and the labour of my work, I would address myself in other language and with other arguments. I would declare *to them*, that when I consider the variety and importance and extent of the subjects, I might say that it was written, "though for no other cause yet for this, that posterity may know, that we have not loosely through silence, permitted things to pass away as in a dream." I would declare also *to them*, that I deliver it *as A LITERARY MANIFESTO to this Kingdom* in a season unpropitious to learning or to poetry, in a day of darkness and of thick gloominess, and in an hour of turbulence, of terror, and of uncertainty. Such persons will be satisfied, if the great cause of mankind, of regulated society, of religion, of government, and of good manners,

† Stat. Theb. L. 6. v. 123.

ners, is attempted to be maintained with strength and with the application of learning. To them it is a matter of very little, or rather of no moment at all, by whom it is effected. They have scarce a transitory question to make on the subject. To such understandings I willingly submit my composition, and to them I dedicate the work.

I shall only add, that *if* they should read *all* the Parts of this Poem on the Pursuits of Literature with candour and with attention, whatever the connection between them or the method may be, they will most assuredly find, "*that uniformity of thought and design, which will always be found in the writings of the same person, WHEN HE WRITES WITH SIMPLICITY AND IN EARNEST.*"

THE

The reader is desired to correct the following *Errata*.

- p. 92. l. 17. for *place*, read *placed*.
- p. 19. note (r) l. 4. for p. 43: read p. 403.
- p. 43. l. 300. for *syllabus*, read *syllabus*.
- p. 102. l. penult. for *Vossius*, read *Vaxxo*.
- p. 103. l. penult. for *examinen*, read *exanimem*.

THE
PURSUITS OF LITERATURE:
A SATIRICAL POEM.

PART IV.

AUTHOR.

OH, for that sabbath's dawn ere Britain wept,
And France before THE CROSS believ'd and slept!
(Rest to the state, and slumber to the soul!)
Ere yet the brooding storm was heard to roll
In fancy's ear o'er many an Alpine rock, 5
Or Europe trembled at the fated shock;
Ere by his lake GENEVA'S ANGEL stood,
And wav'd his scroll prophetic (a) o'er the flood,

B

With

(a) It is remarkable, that *in Switzerland* appeared THE THREE PERSONS, whose principles, doctrines, and practice, (as it seems to me) have primarily and ultimately effected the great change and downfall of regal and of lawful power in Europe. Calvin, in religion; Rousseau, in politics; and Neckar by his administration.

PART IV.

With names (as yet unheard) and symbols drear,
Calvin in front, and Neckar in the rear, 10

But

tration. Calvin, and his disciples never were friends to monarchy and episcopacy. I shall not *here* contend politically or theologically with Bishop Horsley concerning Calvin. Indeed I never yet stood gaping on that *copper* oracle. A Poet's words are better for a poet. I have looked into history, and I think, have found them true, Dryden speaks of Calvin thus, and remarkably enough ;

The *last* of all the litter scap'd by chance,

" And from Geneva first infested FRANCE."

(Hind and Panther. B. 1. v. 172.

ROUSSEAU, (I speak of him *only* as a political writer) by the unjustifiable, arbitrary, and cruel proceedings against him, his writings and his person, in France, (where he was a stranger and to whose tribunals he was not amenable) was stimulated to pursue his researches into the origin and expedience of *such* government, and of *such* oppression, which, otherwise, he probably, never would have discussed ; till he reasoned himself into the desperate doctrine of political equality, and gave to the world his fatal present, "*The Social Contract*." Of *this* work the French, since the Revolution, have never once lost sight. With them it is first and last, and midst, and without end in all their thoughts and public actions. Rousseau, is, I believe, the only man, to whom they have paid an implicit and *undeviating* reverence ; and, without a figure, have worshipped in the Pantheon of their new idolatry, like another Chemos, " the *obscene* dread of Gallia's sons."—Different from these, with intentions, as I firmly think, upright, pure and just, but with a mind impotent and unequal to the great work, and with principles foreign to the nature of the government

But chief Equality's vain priest, Rousseau,
A sage in sorrow nurs'd, and gaunt with woe,

B 2 By

government he was called to regulate, reform and conduct, "a fatal stranger" for France, came NECKAR. Too much gifted with verbiage on every subject sacred and civil, sanctioned by popular prejudice, and marked by aristocratical hatred, a sort of "*Arpinas Volscentum a monte*." He came to unfold (and he did unfold them) the mystery and iniquity of French finance and of French treasuries. But he brought with him to the concerns of a great and tottering empire (which perhaps might have been maintained and consolidated) the little mind of a provincial banker, and the vanity inseparable from human nature, when elevated beyond hope or expectation. What was the consequence? for a while indeed,

*Hic Cimbro et summa pericula rerum
Excipit, et solus trepidantem protegit Urbem.*

Juv. Sat 8. v. 249.

But the original leaven in his political composition was popular; and that leavened the whole lump. We know the rest. His advice, first in the calling together (at all) of the *States General*, and afterwards in the formation and distribution of them, gave the devoted King to the scaffold, and the monarchy of France to irreversible dissolution.—For my own part, when I contemplate the convulsions of Europe, and the fatal desolation which attends republican principles, wherever they are introduced, I cannot but rest with a momentary pleasure on the picture which Plato in his imaginary republic, (the only one I ever could bear) has drawn of a man fatigued with the view of public affairs and retiring from them in the hope of tranquillity: the sentiments are such as the French formerly would have called, "*Les Delaissemens de l'homme sensible*." The words are these:

By persecution train'd and popish zeal,
 Ripe with his wrongs, to frame the dire (b) appeal,
 What time *his work* THE CITIZEN began, 15
 And gave to France the social savage, Man.

Was it for this, in Leo's fost'ring reign
 Learning uprose with tempests in her train;
 Was every gleam deceitful, every ray
 But idle splendor from the orb of day?
 Say, were the victims mark'd from earliest time,
 The Flamens conscious of a nation's crime?
 Why smook'd the altars with the new perfume,
 If heav'n's own fire descends but to consume?

Alas,

Ἡ ταῦτα πάντα λογισμῷ λαβὼν, ἡσυχίαν ἔχων, καὶ τὰ αὐτὴ πρα-
 τάν, εἶον ἐν χειμῶνι κόνιορθε καὶ ζαλῆς ὑπο πνεύματος φερομένη,
 ὑπο τειχίον ὑποστάς, ὁρῶν τῆς ἀλλῆς καταπιμπλαμένης ἀνομίας,
 ἀγαπᾷ εἰ πῃ αὐτὸς καθάρως ἀδικίας τε καὶ ἀνοσιῶν ἐργῶν, τὸν τε
 ἐνθαδὲ εἶον βίωσεται, καὶ τὴν ἀπαλλαγὴν αὐτῆ μετὰ καλῆς ἐλπίδος
 ἰλέως τε καὶ εὐμενῆς ἀπαλλάσσεται.

Plato de Repub. L. 6. p. 496, Op. vol. 2. Ed. Serrani.

(b) "Le Contrat Social, par J. J. Rousseau, Citoyen de
 Geneve.

Alas, proud Gallia's fabric to the ground 25
 What arm shall level, or what might confound !

Oh for that hand, which o'er the walls of Troy (c)
 His lightning brandish'd with a furious joy,

Her

(c) It certainly would be *convenient*, (if we can for a moment trifle with such a subject as the present French war) to march to *Paris*, " *and, like another (Bryant) fire another Troy.*" We have little hope, but from such assistance.—See " a Dissertation concerning the War of Troy, and the Expedition of the Grecians, as described by Homer; shewing, that no such expedition was undertaken, and that no such city of Phrygia existed." Published in 1796, but there is no date to the title page. I find it difficult to give an opinion on this ingenious treatise. Whatever comes from the author of " *The Analysis of ancient Mythology*" should be treated with very great respect. His character is * *venerable*, and his erudition, as I think, without an equal. Of all subjects, I should have thought this subject was one, on which an enquiry might have been instituted without offence. Yet this has not been the case. The offence has been considered as deep and wide, and the influence of the principle, in some respects, dangerous and alarming. The faith of history has been represented as attacked in its strongest fortress, and even the sacred writings, as matter of historical faith, implicated in the discussion. Some persons have even declared that Mr. Bryant had no right to touch the subject. That nothing can be more contrary to reason than to suppose that the existence of a city, and a war, of which we have read with delight from our boyish days, should be called
 in

* Pursuits of L. Part II. v. 189.

Her state, her arms, her fleets, her very name
 Gave, as in mock'ry, to poetic fame, 30

And

in question. That their pleasure is snatched from them : and such a poem, without an historical fact for a basis, cannot be interesting. They allow the amplification of poetry, and its embellishments, and even the anachronisms of Homer. But Troy did exist, and the Grecians did once besiege it, and Hector, Achilles, Agememnon, and Diomede were as real heroes, as the Archduke Charles, Buonaparte, Lord Cornwallis or Tip-poo Saib in modern wars. I really should smile at many of these objections, if they did not frequently come from persons of consequence and of learning. Most certainly I will quarrel with no man " about Sir Archy's great Grandmother." They who are acquainted with the science and subject of *probabilities*, will best decide the question for themselves, and I will not intrude my judgment. It is a question of probability and not of proof. I am equally pleased with a poem founded on the metamorphosis of Apuleius or any modern fiction, if all the essential and integral parts of a poem are preserved: if the characters, manners and actions are human, and consistent with the supposed situations of the personages. This to me is sufficient, and perhaps poetry, as such, may be a gainer by Mr. Bryant's interpretation. I rather hail the omen in these times of poetical sterility. But nothing can be further from the dignity of Mr. B's character, than the imputation of having attacked the faith and credibility of ancient, or of any, *history*. It is scarcely entitled to notice. What was Troy? with what part of history is it connected? Is not the Trojan war an insulated solitary fact? If it were done away, is any historical event whatever made to fall with it? When it is stated that 430 ships (no matter of what size) were employed by the Grecians in the Trojan war in the 12th century

And with the fire of Philip's son, unfurl'd
 His classic standard o'er a wond'ring world,
 Till " *Homer's sprite did tremble all for grief,*
" And curs'd th' access of that celestial thief."(d)
 Oh, for a Bryant's hand!—

OCTA-

tury, and only 89 in the Pelopponesian war in the fifth century before Christ, is this matter of *serious* history? Is not the whole allowed to pass even the bounds of any probability, but the poet's? I remember hearing a gentleman state similar questions to these with much earnestness and apparent conviction, but without warmth. He seemed to understand something of the subject; and though I thought some points were pressed indiscreetly and unnecessarily by Mr. Bryant, I replied that I thought nearly as he did, and I said with the most good-natured *Eroxn* of the Academics, " *Almost* thou persuadest me to be a *Bryantian*."—I think, they who are the strongest in opposition to Mr. Bryant, if they were even Inquisitors*, and could force him to hold a lighted torch in his hand, and make a retraction of his errors, and the *amende honorable* in the *Eglise de notre Dame de CYBELE Mere de tous les Dieux Païens*, would be contented with the Catholic form of words: " *Questi erano gli scherzi d'una penna poetica, non gli sentimenti d'un animo catolico!*" Yet considering all that I have heard, and *the quarter* from which it came, *Curius* quid sentit, et *AMBO Scipiadæ*, and the insignificance of the question itself, but as a matter of amusement; though, in common with many others, I should have lost much individual gratification and instruction, yet I wish this *Dissertation on the war of Troy had never been written at all.*

* I am sure *Gilbert Wakefield* is even more than an *Inquisitor* in all his principles literary, civil, and religious. See his indecent letter to Mr. Bryant on the war of Troy. But above all, see his Letter to Mr. Wilberforce. The Secretary to the Duke of Alva under Philip II. or the Public Accuser of the Revolutionary Tribunal under Robespierre, never exhibited such a paper. " *There is no deceit in Gilbert Wakefield, He is, just what he seems.*" It is plain to see, *what* he expects, and *why* he writes.

OCTAVIUS.

Methinks you smile, 35

And fain would land me on the wand'ring isle,
Where the learn'd drain *Acrasia's* foaming bowl,
Till round the Sun their heads, with Gebelin's, (e) roll;
Nor

(d) Two lines from Sir Walter Raleigh's Sonnet, prefixed to Spenser's Fairy Queen.

(e) *Gebelin*.—If many of the learned world have thought Mr. Bryant unadvised in the discussion of the war of Troy in the twelfth century A. C. what must we say to Mr. Court de Gebelin, who has actually endeavoured to reason men into a belief, that, the *Founders of the Roman State*, ROMULUS and REMUS, were only allegorical personages, and were in reality representatives of the Sun and worshipped as such. Mr. Gebelin is a man of the most various erudition, and if he were as well known as Mr. Bryant, his attempt would have been noticed. But few people perhaps have had the curiosity to look into nine volumes in 4to of the "*Monde Primitif analysé et comparé avec le Monde Moderne, par M. Court de Gebelin.*" It may be entertaining to some persons, if I give a few particulars of this singular question. The *Fourth* Volume of Mr. Gebelin's work consists of the "*Histoire Religieuse du Calendrier, ou des Fêtes Anciennes.*" The *fifth* Chapter of the *second* Book (Vol. 4.) is the "*Histoire des Gemeaux Romains Romulus et Remus.*" Mr. G. says,
" Les

Nor heed the pause of (f) Douglas, Wakefield's rage;
Nor Hallam (g) trembling for the sacred page, 40

(1) C Nor

"Les Romains eurent aussi leurs *Allegories* sur le double Soleil successif de l'année; ils l'appliquèrent à leur Remus et Romulus. Les noms sont *allegoriques*, et tous relatifs à l'année." p. 264. Remus, it seems, signified THE SUN in the winter, and Romulus, in the summer! By an easy proof, he says, "Ils en firent la fête des Lemures pour Remures, &c. p. 263. In the sixth chapter of the same Book, we read: "Nous avons vu dans le chapitre précédent, que ROMULUS étoit LE SOLEIL; que tout le prouvoit:—And what is the proof? Truly this: "Le nom de sa mère, celui de son pere, son frere, la mort de son frere (*Remus*), son propre nom, &c. &c." Q. E. D.—Mr. Gebelin has not yet done, nor is Mr. Gebelin yet satisfied. He next converts, by means of his solar microscope, Romulus into *Hercules*! Hear his words, "Ce qu'exprimoient à cet égard les Grecs par l'Apothéose d'*Hercule*, les Romains l'exprimerent par l'Apothéose de Romulus." But when he speaks of *Quirinus*, another name of Romulus, the force of art and of proof can go no further. La voici. "*Quirinus* (nom de Romulus) la traduction *littérale* de *Melcarthe*, ou *Melicerte*, que portoit *Hercule* chez les *Tyriens*, EST UNE AUTRE PREUVE, qu'on regardoit ROMULUS comme LE SOLEIL." p. 269!!!!—I cannot help observing that in this same 4th Vol. p. 422. Mr. Gebelin informs us that, "Sur le 18 Février on célébroit la Fête de Romulus, (and at the same time, rather inauspiciously to be sure) on célébroit LA FETE DES FOUX." I suppose on the celebration of LA FETE DES FOUX, cards of invitation were sent round by the Pontifex Maximus to the *Antiquaries* of those days, and I really think, if Mr. Gebelin had been produced at that time, he would not have been without his card,

Nor Gillies (*h*) crying, what shall we peruse,
 My history's now mere records of the Muse,
 And trust to Buonaparte's iron pen, (*i*)
 The tale of Rome shall be Troy's tale again.

AUTHOR.

with a few others, to be distributed among his friends.—Indeed these *deliramenta doctrinae* are sometimes amusing, but in reality they are rather a subject of serious regret from their consequences on the public mind. There is no end of the absurdities from this source, when we resolve all ancient persons and events into allegories and Egyptian mysteries; till, as we have just seen, ROMULUS AND REMUS, the Founders of the Roman Empire, become (according to Monsieur Gebelin's Order of Firing after a grand *Escopetterie*, or volley, of serpents and stars) transformed into ROMAN SUNS! Remus in the Winter, and Romulus in the Summer!—See the proofs above.

(*f*) The present Bishop of Salisbury, Author of The Criterion, &c. &c.

(*g*) The present Dean of Bristol. (1797.)

(*h*) Author of a History of Greece; but I shall say no more than that Dr. Gillies's solicitude is groundless, when he fears that it will be mistaken for the work of the Muses.

AUTHOR.

No ; other thoughts my lab'ring soul employ, 45
 That springs anew to long-forgotten joy ;
 I range in Fancy's consecrated round,
 And meet the poet on a poet's ground,
 Nor seek historic truth of time and place,
 But truth of manners, character, and grace. 50

The Bards, who once the wreaths of glory wore,
 Cloath'd in translucent veil their wondrous lore ;
 The tales they sung a willing age believ'd,
 Charm'd into truth, and without guile deceiv'd ;
 Where'er they rov'd, young Fancy and the Muse
 Wav'd high their mirror of a thousand hues ;
 They gaz'd ; and as in varying guise pourtray'd,
 Aëreal phantoms hov'ring round them play'd,

C 2

Gave

(i) The tremendous conquests of Buonaparte in Italy and in Germany remind us too much of the words of the Roman Historian. "*Si CAPTIVOS aspiceres, Molossi, Thessali, Macedones, Bruttius, Apulius ; si POMPAS, aurum, purpuræ, signa, tabulæ, Tarentinæque deliciæ.*" Flor. Lib. 1. C. 18.

Gave to each fleeting form, that shot along,
 Existence everlasting as their song, 60
 And as by nature's strength the tablet grew,
 Rapture the pencil guided, as they drew.

OCTAVIUS.

Nay, now you soar indeed ; another flight,
 And the wing'd courser bears you from my sight :
 You're strangely mov'd.

AUTHOR.

The matter is my own ; 65
 I never shar'd the profits of the gown,
 Nor yet, with Horace and myself at war,
 For rhyme and *victuals* (h) left the starving Bar ;
 No

(4) This was lately done by an ingenious Gentleman, educated at Eton school, William Boscawen, Esquire, a Commissioner of the *Victualling* Office, and (by an easy transition) Translator of Horace. He resigned his gown, as a Counsellor

No German nonsense sways my English heart,
 Unus'd at ghosts and rattling bones to start ; 70
 I never chose, in various nature strong,
 Logic for verse, or history for song,
 But at the magic of Torquato's strain,
 Disarm'd and captive in Armida's chain,
 To Godfrey's pomp Rinaldo still prefer, 75
 Nor care, if ranting Wakefield thinks I err.

To

at law, to superintend the public victuals, and to give himself up to the charms of poetry, and at last to present the hungry publick with Horace's works done into English verse. The translation has had the usual fate of *mediocrity*, and therefore I say no more. But it is with particular pleasure that I inform the reader, that Mr. Boscawen, with the most classical humanity, considering the general state of poor barristers and poets at this unpropitious time, has an intention to propose the revival of the ancient custom of the *Sportula*, to be distributed at Lincoln's Inn Hall, and at the Victualling Office. The qualifications, as I have heard, are these:—That no Barrister be entitled to the *Sportula* except he can prove by affidavit or certificate from the Clerk of the Assizes, that he has not received five Briefs in his first twelve circuits ; and for a Poet, that he has never disposed of twenty copies of any one poem of his own composing. It is feared, that the applications and certificates will be so numerous, that from the present increase of Naval and other demands, the kind intentions of the amiable Victualler will be frustrated.

To HURD, not (*h*) Parr, my Muse submits her lays,
 Pleas'd with advice, without a lust for praise,
 Fond to correct, but never to defend,
 And him, who marks her errors, deems her friend ; 80
 With patriot aim, and no irreverent rage,
 Without one stain of party on the page,
 From Grecian springs her strength, her art she draws,
 Firm in her trust, ennobled in her cause,
 Her moral none, the verse (*i*) some few disdain : 85
 Yet not a note she sounds shall sound in vain,

While

(*h*) See my account of Dr. Parr's style and writings. P. of L. Part III. p. 181, &c. with the notes. When the reader has considered the whole, perhaps he may be inclined to say with the comic poet of Athens,

Πῖλον το μέγα ΚΟΜΠΟΛΑΚΤΘΟΥ πρῶτον!

Aristophan. Acharn. Sub. fin.

(*i*) George Steevens, Esq. Editor of Shakspeare, and some other ingenious Gentlemen, whom at present I shall not name, have affected to say, with equal discretion and wit, that *my* verses are *only a peg* to hang my notes upon. They are not quite original in the expression. Pindar said long before Mr. Steevens, Ἀπὸ ΠΑΣΣΑΛΟΥ φορμύγγα λαμβάνει. (Ol. 1.) But Mr. Steevens and Co. rather put me in mind of a story told of a sailor in the late mutiny (April 1797.) aboard the fleet, who after he had undergone rather a severe discipline, and was standing *dripping* upon the deck, looked up
 signi-

While BRYANT in applause with BAKER (*k*) joins,
 GIFFORD(*l*) approves, and STORER(*m*) loves the lines:
 Though still, a stranger in the sacred clime,
 Some say, I love not poetry, but rhyme. 90

Offspring of other times! ye visions old,
 Legends, no more by gentle hands unroll'd,
 Magnanimous deceits! where favour'd youth
 Finds short repose from formidable truth!

Oh

significantly to the yard-arm and said, "Well, my friends, I think I am now *wet* enough to *be hung up to dry*."—So much for George Steevens, Esq. and his Brethren, "*Gentlemen of the Peg*."

(*k*) Sir George Baker, Bart. Physician to the King, a Gentleman of deep and extensive classical knowledge. His situation in life sufficiently declares his professional talents.

(*l*) William Gifford, Esq. Author of the *Baviad* and the *Mæviad*.

(*m*) ANTONY STORER, Esq. a Gentleman of fortune and fashion, talents and accomplishments. His attainments in literature are various and considerable; and few men have a nicer skill in the principles of just and legitimate composition than Mr. Storer. He has read Quintilian with effect, and has drawn his knowledge and judgment from the best writers and critics of antiquity and of modern times.

Oh witness, if e'er silent in your praise, 95
 I've pass'd, in vice or sloth, inglorious days,
 But rais'd for you my firm unalter'd voice,
 Fancy my guide, and solitude my choice.

Though now no Syren voice be heard, no strain
 Ascend from Pindus, (*n*) or Arcadia's plain ; 100
 No Graces round th'Olympian throne of Jove
 Bid the nine Virgins raise the chant of love :
 The harp of Taliessin (*o*) lies unstrung,
 Close by the loom round which Death's sisters sung,
 Unfelt each charm of Odin's magic tree, 105
 With many an uncouth Runic (*p*) phantasy :

Though

(*n*) I mean by these and several following lines to observe, that the *Pagan Fable* is now exhausted, and the specious miracles of *Gothic Romance* have never of late years produced a poet. Perhaps the latter were more adapted to true poetry than the pagan inventions. Witness the sublimer productions of modern Italy.

(*o*) A year or two ago proposals were offered by Mr. Owen to publish the works of the Bard *Taliessin*, but no encouragement could be obtained. Such is the time.

(*p*) Mr. Mathias, (the author of the *Essay on the Evidence, &c.* on the long-disputed subject of the poems ascribed to

Rowley

Though now no temper'd lance, no magic brand,
 No Durindana (*q*) waves o'er fabled land;
 No nightly-rounding Ariel floats unseen,
 Or *flames amazement* o'er the desert green; 110
 No wizards hold, some blasted pine beneath,
 Their horrid sabbath on the darken'd heath;
 Say, are the days of blest delusion fled?
 Must fiction rear no more her languid head?
 No more the Muse her long-lost transports know, 115
 Nor trace the fount whence living waters flow?
 Awake, ye slumb'ring Rulers of the song!
 Each in your solemn orders pass along,
 In sacred radiance o'er your mountain old
 Yet once again your dignities unfold, 120

D

And

Rowley in the 15th century, and which I mentioned in a note to the First Part of the P. of L.) several years ago attempted to excite the curiosity of the public to the remains of northern antiquity, by an imitation of some Runic fragments. I wish the example had been followed.

(*q*) The name of the sword of Orlando, in Ariosto.

PART IV.

And fill the space ; your scepter'd glories claim,
And vindicate the great Pierian name.

OCTAVIUS.

Are these a poet's only themes ? I fear,
No verse, like this, will find a patient ear.

AUTHOR.

Hear yet awhile :—the dread resistless pow'r 125
That works deep-felt at inspiration's hour,
He claims alone—

OCTAVIUS.

Who claims ?

AUTHOR

The favour'd BARD, (r)

Who nobly conscious of his just reward,

With

With loftier soul and undecaying might
 Paints what he feels in characters of light, 130
 Hears in each blast some consecrated rhyme,
 Trac'd by the spirit of the troublous clime.
 He turns : and instantaneous all around
 Cliffs whiten, waters murmur, voices sound,
 Portentous forms in heav'ns æreal hall 135
 Appear, as at some great supernal call.
 Thence oft in thought his steps ideal (s) haste
 To rocks and groves, the wilderness or waste ;
 To where old Tadmor's (t) regal ruins lie
 In desolation's sullen majesty; 140

D 2

Or

(r) I mean here to give a character of the Poet, *as such*,
 and of the sources whence the art itself is drawn. I would
 wish to express *generally*, what Proclus (in one of his disserta-
 tions on the Πολιτεία of Plato, Ed. fol. Basil. p. 43) would call the
 “ Πασαν Ποιητικὴν ἐξιν διαλαμπύσαν,” when the poet ex-
 erts his highest faculties, or (in the language of Proclus, in the
 same place) “ Κατὰ τὴν πρῶτην ἐνέργειαν καὶ ἐν-
 θεον ποιητικὴν.”

(s) I speak of the effect of *local* situation on the mind of the
 poet. But if he is deprived of the power of visiting these great
 and

Or where Carthusian (v) tow'rs the pilgrim draw,
 And bow the soul with unresisted awe,
 Where Bruno, from the mountain's pine-clad brow,
 Survey'd the world's inglorious toil below ;
 Then, as down ragged cliffs the torrent roar'd, 145
 Prostrate great Nature's present God ador'd,
 And bade, in solitude's extremest bourn,
 Religion hallow the severe sojourn.

To HIM, the Painter gives his pencil's might ;
 No gloom too dreadful and no blaze too bright, 150
 What

and awful scenes of nature, (sometimes assisted and improved by art,) an imagination, bold and fervid, may in *some degree* supply that want, by recourse to the most finished representations of them by the more sublime painters and artists. Stuart, Wood, and Piranesi may raise ideas worthy of the Poet, and pour upon his fancy all the ancient dignity of Athens, of Palmyra, or of Rome.

(r) He built *Tadmor* in the wilderness." Chron. B. 2. Ch. 8. v. 4. It is remarkable that Mr. Wood observes, that the natives, at this day, call *Palmyra* by the original appellation of *Tadmor*.

(v) The famous monastery, called "The Grande Chartreuse," the retirement of Saint Bruno.

What time to mortal ken he dares unveil
 THE inexpressive FORM (x) in semblance frail,
 To the strain'd view presents the yawning tomb,
 Substantial horrors and eternal doom.

To Him the pow'rs of harmony (y) resort, 155
 And as with random glance and fiercer port
 He scans th' ætherial wilderness around,
 Pour on his ear the thrilling stream of sound,
 Strains, that from full-strung chords at distance swell,
 Notes, breathing soft from music's inmost cell, 160
 While to their numerous pause, or accent deep,
 His wondring passions dread accordance keep.

Thence musing, lo he bends his weary eyes
 On life and all it's sad realities;

Marks

(x) The Pictures of the Supreme Being by Raphael and Michael Angelo. There is one picture of THE SUPREME BEING separating the light from the darkness, in the Vault of the Capella Sestina in Rome, by Michael Angelo, which, I believe, has never been engraved. Mr. Fuseli, I think, said so, when I enquired about it. I allude also to the picture of the last Judgment, by the same Master.

(y) The power of Music on the mind of the Poet.

Marks how the prospect darkens in the rear, 165
 Shade blends with shade, and fear succeeds to fear,
 Mid forms that flit through the malignant gloom,
 Till Death unbar the cold sepulchral room.

Such is the Poet : bold, without confine,
 Imagination's "*charter'd libertine*," (z) 170
 He scorns in apathy to float or dream
 On listless Satisfaction's torpid stream,
 But dares ALONE in vent'rous bark to ride
 Down turbulent Delight's tempestuous tide ;
 While thoughts encount'ring thoughts in conflict fierce
 Tumultuous rush, and labour into verse, 176
 Then, as the swelling numbers round him roll,
 Stamps on th' immortal page the visions of his soul.

OCTAVIUS.

Nay, if you feed on this cælestial strain,
 You may with Gods hold converse, not with men; 180
 Sooner

(z) The air, *a chartered libertine*, is still."

Shakspeare. H. V.

Sooner the people's right shall Horsley (a) prove ;
 Or Sutton (aa) cease to claim the public love,
 And e'er forego, from dignity of place,
 His polish'd mind and reconciling grace ;
 Or Warren (b) in his well-curv'd palm confound 185
 An ancient guinea with a modern (bb) pound ;

Sooner

(a) See Bishop Horsley's intemperate and unadvised speeches in Parliament. An injudicious friend is worse than an enemy. I believe Mr. Pitt thinks so.

(aa) Dr. Charles Manners Sutton, Bishop of Norwich. A Prelate whose amiable demeanour, useful learning, and conciliating habits of life, in a most particular manner, recommend his episcopal character. No man appears to me so peculiarly marked out for THE HIGHEST DIGNITY of the church, on a vacancy, as DR. SUTTON.

(b) A learned and able Physician of the time. "The well curved palm" is the attitude of a modern physician, when he is about to leave his patient, and which he as naturally closes upon his fee as a lobster does his claw. As I have a high respect for the Medical art, I will gratify Dr. Warren with an Extract from one of the Elogia written by Sammarthanus; it relates to a physician whom he names *Marescottus*. "Recorderis Marescottum nostrum tria se sacræ arti nostræ (Medicæ scilicet) "debere professum, quibus caruisset si *propositum a parentibus* "sacerdotium suscepisset; sanitatem athleticam ætatis anno "82mo, centum aureorum millia, atque intimam innumerorum illustrium amicitiam." "Sammarth. Elog. p. 83 and 4.—N.B. Though the Doctor rejected the *propositum sacerdotium* for himself, yet his Brother, my Lord of Bangor, was made into a Bishop by fraternal skill in the reign of Lord North.

(bb) This allusion was evidently made since the 26th of Feb. 1797, soon after which the Bank issued the *One pound* notes, to the great disquiet of the faculty.

Sooner *one* Prelate hate th' unequal glass,
 And *round* (*d*) his table let the Claret pass,
 O'er *his* true church the crafty St. Pol (*e*) sleep,
 Or bounds with Heretics John Milner (*f*) keep; 190
 Or

(*d*) "*Siccat inæquales calices Conviva Sacerdos.*" It is well known by the Clergy of a powerful diocese, that on public days, when the *Claret* or *Burgundy* arrives at a certain distance from the top of the table, where my Lord is seated, the attracting power suddenly draws the bottles across the table. When avarice, pride, and meanness act upon the mind at once, I leave it to the metaphysicians to determine the curve in which it moves.—I say no more.

(*e*) The Bishop of St. Pol de Leon, to whom the chief care of the public largess of this kingdom, to the French Emigrants sacred and profane, is committed. See the portrait of his Catholic Lordship in the public print shops of London. It is impossible to doubt the apparent propriety of the epithet I have given him, if we only glance on the portrait.—I refer the reader to all my notes on the Roman Catholic cause, in the Third Part of the P. of L. It is indeed true that the Popedom is now fallen; but the spirit of it, I still maintain, is neither extinct nor asleep. By way of Contrast, I cannot refrain from presenting to the reader the picture of Pope PAUL THE FOURTH, as drawn by the master hand of Paolo Sarpi. I will not injure the sublimity and force of the language by a translation. He well knew the court and the policy of Papal Rome, and they knew him. "E' ben cosa certa, que PAOLO, come quello che era d'animo grande e de' vasti pensieri, teneva per sicuro di poter remediare a tutti i disordini per la sola sua autorità pontificale, ne riputa-

Or Wilberforce range lawless through the town ;

Or Mingay be the glory of his gown ;

E

Or

va di aver bisogna in ciò di Principe alcuno ; solito di non parlar mai con gli Ambasciadori, *se non intonandogli nelle orecchie che EGLI era SOPRA TUTTI GLI PRINCIPI* ; che non voleva che alcuno d'essi domesticasse seco, *che poteva mutar' i regni*, che era SUCCESSOR di CHI hà deposto Re et Imperadori." Ist. del Concil. Trident. Lib. 5. This picture of a Pope, in the plenitude of pontific power, should be presented to all Christian Countries "*in perpetuam rei memoriam*," that they may contemplate what this spiritual tyranny and usurpation once were, and what the principles of the Romish Church sacred and political (which never change in essence, substance, or spirit under any calamity) will at all times naturally introduce, whenever they obtain their full operation. "*Ubi PAPA, ibi Roma!*" in sæcula sæculorum! Let England look to this.

(f) To the revival of the Roman Catholic Cause in Great Britain, "*Pestis ero vivens*." In our dread and natural horror of Atheism and of anarchy, why are we to revive superstition and tyranny? I have nothing to do with the emancipation of the Catholics in Ireland; I write in Great Britain, and direct my thoughts for this kingdom, wishing for peace, tranquillity, and union between the two Islands.—I have given more time and study to this Roman Catholic subject, than any man perhaps, at this time, will think it deserves. I have perused many a dull and uninteresting tract, even of their own squabbles among one another, much to the loss of my own quiet. In general I pass them over and consign them to their own dulness. But there is one pamphlet, not for any, even the least, excellence of the composition, but for the virulence of its spirit, which I call into public notice, if the public will or can

Or Erskine cease from impotent grimace,
And his appeals to (g) God, his prime disgrace;

Or

feel upon the subject. It is entitled "A Reply to the Report published by the Cisalpine Club on the Protestation, &c. &c. by John Milner," Printed for Coghlan, Duke Street, Grosvenor Square. 1795. It is written, as the title page informs me, by one JOHN MILNER, a Provincial Priest resident (as I am told) at Winchester, not an emigrant, nor in the King's House (while the Priests lived there *en masse*), but the priest of a private chapel in that city. He seems, by his writings, (I know no more of him) to be of the most intolerant principles, and *deliberate* in the application of them. He exhibits at once the extremes of fierceness and of impotence. But he represents the opinions of a *very large* portion of their body by whom he is *accredited*. He is very cautious in this pamphlet, as he thinks, but his caution speaks plainer language than the frankness of the most open declaration. "It is apprehended (he says) that the publication of the facts in question *might prove detrimental to the Catholic Interest* (observe the words) *or any FUTURE application to the Legislature.*" p. 36. We see this *wary* priest has not thought proper to conceal that *they have FURTHER intentions*. He tries the ground before him, but his steps are uneasy. The indulgence, it seems, is not to *rest here*. The lenity of our government naturally leads to other demands. With this clue in my hand, I have little difficulty to pass through the intricacy of this Romish labyrinth. In another part of Mr. Milner's "REPLY," his indignation rises against some expressions in the declaration of the Catholics. We see the embers under which the fire is not yet extinguished. He is afraid *we Protestants* should think that the spirit of *his church* has suffered an abatement. "Thus to *my judgment* (he cries out) am I and the whole Catholic Body, with-

" *one*

Or one mean cause the virtuous (*h*) Scott maintain,
Turn law to trade, or deem religion vain ; 196

E 2

Or

"out consenting to it, pledged in the face of the Legislature, to
"condemn the wars of Charlemagne, and THE CRUSADE against
"THE INFAMOUS ALBIGENSES." p. 28. I hope we are all
children of mercy, trained and educated in the benevolence
and charity which Christ has taught and enforced, and if we
have read the history of that infernal and murderous persecu-
tion of the devoted Albigenes, (whose *chief* crime was their
determined opposition and resistance to the Papal tyrann-
y*), what opinion or what comment shall we form on this
merciless Priest, who *after the lapse of centuries*, feels the same pas-
sions and *the same* thirst of blood against these innocent victims
of popish and arbitrary violence. *Crimine ab uno DISCE OMNES!*

(*g*) Nothing can be more offensive, more injudicious, and in
some instances more profane, than when a Barrister *appeals to God*
for the truth of every assertion made in a court of law, and in
many cases when the facts have been doubtful, and sometimes
have been afterwards proved to be false. I call this a *prime disgrace*;
and I hope no Barrister of ability will follow this flippant and
rash habit of Mr. Erskine, in the Court of King's Bench, which
we have all so repeatedly witnessed.

(*h*) Sir John Scott, Attorney General.

* The Albigenes were a sect of the Waldenses, who had their rise in the
twelfth century. I know what the malice of their enemies has suggested against
them. This is not a place to *discuss* history, but I refer the statesman to Thu-
anus L. 1. S. 16. Vol. 1. p. 221. Ed. Buckley. N.B. For their confession of
faith, which was presented to King Francis the First, by the wretched remnant
of these Albigenes, I refer the theological and political reader to Sandius's
Hist. Eccles. It is an honour to their religion. Sandius's words begin. "A.
1544. Merindoliani et Caprarienses. &c. existentesque *Reliquia Albigenium*
sequentem fidei suæ confessionem obtulerunt Francisco I. Regi Galliarum, quam a
majoribus quasi per manus acceperant, abhinc anno post Christi Incarn. 1200,"
&c. Sand. Hist. E. p. 425.

Or (ii) Rose with coy submission, modest grace,
 Rise to explain his sinecures and place ;
 Or the Bank bow to Pitt's imperial creed ;
 Or Dramatists to *public trust* (i) succeed. 200
 Nor

(ii) George Rose, Esq. Secretary to the Treasury, &c. &c.
 &c. &c. &c.

(i) I shall present the reader with an extract from "The Imperial Epistle from Kien Long Emperor of China to George the Third, &c.&c.&c. in 1794." 2d. Ed. 8vo. published by White, Piccadilly. In it is a delineation of a character, which is also given *at full length* in "The Political Dramatist of the House of Commons in 1795." (Parsons.) The Imperial Bard, who has indeed delineated the characters of ALL the principal statesmen of this present time, thus speaks of this character.

" He comes, the motley wonder of the time,
 Moulded in Nature's and in Fancy's prime,
 Form'd, like Lucullus, for the wordy war,
 To shake the stage, the senate, or the bar ;
 Whose wit a people's plaudits could secure
 For gamesters, rakes, and brothellers impure,
 Could tear from youth the dread of public shame,
 Drive from their lips e'en Virtue's very name,
 And train an easy nation to allow
 A public bankrupt with a graceful bow ;
 A stage-man Portland never would respect,
 But with Athenian dignity reject ;
 No *Cabinet* for Dramatists, *no trust*,
 While England in her statesmen dares be just."

Imper. Epist. v. 103, &c.

Nor think, a Poet's name I lightly prize,
 Taught by the muse and by her wisdom wise ;
 But in the wane of Empires (mark the hour)
 Vice and the sword consolidate all pow'r ; [erect ;
 Laws pass their (k) bounds ; few statesmen stand
 All in their country's name, themselves protect ;

The

I have not room for the *significant* notes which accompany this character.—I shall also observe, that in *Rome*, men who had the concerns of a theatre, or were *Pantomimi*, were never publickly honoured, or promoted to any public dignities, but in the *licentious times* of the Empire. In the great collection of Inscriptions by the indefatigable Gruterus, we find that in *such times*, “ One *Archimimus* Lucius Acilius, who was of the Pontine tribe, a Priest of *Apollo*, exercised the office of a *Decurio*, a magistrate of *Bovillæ*.” Inscript. p. 330. No. 3. and p. 331 and 32. The reader will also find in the same work p. 1089, No. 6. a list of this *school* of Comedians.—If the Dramatist be not devoted to the service of *Apollo*, and a *Pantomimus* in all his talents and vocations, I know not the person who is entitled to this distinction.

(k) The violence, sedition, and daring wickedness of *times like these*, produce the necessity of extending laws and regulations, and acts, which are declared *temporary*, and called for by that necessity alone. When the danger is passed, the Constitution is again left to protect itself by its ancient laws. This is what Octavius seems to mean, by “ laws *passing* their bounds,” &c. in this and the following lines.

The Constitution sounds in every speech,
 The words an insult, and each act a breach;
 The public hopes with public credit sink—
 At *such* an hour, when men to madness think, 210
 What is a Poet, what is fiction's strain?
 Junius (1) might probe a Nation's wounds in vain.
 As from a diamond globe, with rays condense,
 'Tis SATIRE gives the strongest light to sense,
 To thought compression, vigour to the soul, 215
 To language bounds, to fancy due controul,
 To truth the splendor of her awful face,
 To learning dignity, to virtue grace,
 To conscience stings beneath the cap or crown,
 To vice that terror she will feel and own. 220

But if in love with fiction still, at court
 Present in verse some new Finance Report,

How

(1) O magnâ sacer et superbus umbrâ!

Stat. Sylv. L. 2. Carm. 7.

Junius told the nation, that "a time might arrive, at which
 "every inferior consideration must yield TO THE SECURITY OF THE
 "SOVEREIGN, and to THE GENERAL SAFETY of the State." In-
 troduc. to Lett. 35. This is not the doctrine of Horne Tooke
 and the desperate French factions and seditious societies now in
 England.—Junius had not so learned the Constitution of En-
 gland.

How taxes, funds and debts shall disappear,
Or in the fiftieth, or five-hundredth year.

Or tread the maze of *picturesque* delight, 225

From Holwood paint with Pitt the prospect bright;

Without one "line of boundary" to speech,

The summit of *conceit* with Gilpin (*m*) reach;

In

(*m*) I am under the necessity of making a strong remonstrance against the language of MR. GILPIN's writings on Landscape and the Picturesque. It is such a *sartago* or jargon of speech as is wholly unnecessary, though we are taught to believe them appropriate terms. They absolutely appear in troops. *Dips—Boles—Grand Masses—Belts—Bursts—tremulous Shudders—plashy Inundations—partitions of desolation—continents of precipice*—and a hundred more, till the English language sets all English meaning at defiance. These terms are not the *parcé detorta* of Horace, but mere jargon and foolish affectation. Dilettanti and Connoisseurs almost blush to use them. A term or word may not be quite obvious, or easy, yet it may not be affected. But the rage of *Concetto* admits no "line of boundary," as these gentlemen love to talk. To use the words of Shakspeare in one of his own plays, as it now seems, (for Dr. Farmer and George Steevens, Esq. take from him and give to him *just as they please*) "They absolutely make a battery through our defenceless parts." Pericles Prince of Tyre, Act 5. Sc. 1.—Simplicity in language is first to be sought. Strength and dignity

In *Desolation's* dread *partitions* felt,
 With *dip*, and *bole*, *grand masses*, *burst*, and *belt*,
 With *shudders tremulous* explore your way, 230
 Through *plashy inundations* (*mm*) led astray,
 Till tir'd and jaded with the coxcomb strains,
 Homeward you steal "through Surrey's (*n*) quiet
 Renounce all Gilpin's jargon, said or sung, [lanes,"
 And talk of Nature's works in Nature's tongue. 235
 But still keep *Method*.—

AUTHOR

Method ?

OCTA-

nity will follow. Government, the arts, morality, and religion, are all concerned in its preservation. MR. GILPIN's works on other subjects have and deserve high approbation. In all but the picturesque he seems as ready as any man to say, "*State super vias antiquas.*"

(*mm*) *Anglice*, "Fens."

—(*n*) "Stealing through the quiet lanes of Surry," is an easy and happy expression (*cur non omnia?*) of Mr. Gilpin's *Observat. in the Lakes of Westmoreland, &c.* Vol. 2. p. 268.

OCTAVIUS.

Yes : 'tis plain,
 Connection, order, *method* you disdain :
 You write when in the humour, scarce exact,
 The thoughts disjointed, nor the sense compact ;
 'Tis Conversation, not by rule and book, 240
 I wish you would attend to placid (o) Cook ;
 From science A to science B proceed,
 I hate your zig-zag verse and wanton heed.

F

AUTHOR.

(o) See a late Poem called "Conversation" by W. Cook, Esq. Many a better copy of verses is less worthy of attention. There is always an use in compiling rules for human conduct, if they are expressed concisely and with some force. But *quoquo modo* such writers have my approbation from Pythagoras to Dr. Trusler. The latter *Divine's* "RULES FOR BEHAVIOUR DURING MEALS" is not the least useful of his works. It would be of infinite service, if Mr. Cook and Mr. Boscawen, the late Translator of Horace, would put it into English verse. It should be hung up in all Corporation and College Halls, Inns of Courts, Guildhall and the Mansion House, and in some of our principal Taverns, the London, the Crown and Anchor, at the various Feasts of the Sons of the Clergy, Brethren of the Trinity House, the Anniversaries of the Free Masons and of the Royal and Antiquarian Societies.

PART IV.

AUTHOR.

Your counsel's good: I'll lock it in my breast,
 Like Mansfield, I ne'er *enter* (p) my protest: 245
 But say, a simple story shall I tell?
 A MAN OF METHOD is the theme.

OCTAVIUS.

'Tis well.

AUTHOR.

AUTHOR.

There liv'd a Scholar (q) late, of London fame,
 A Doctor, (r) and Morosophos (s) his name:
 From
 (A) The great Lord Mansfield Chief Justice of the King's
 Bench, and his nephew the late very learned (*ci-devant*) Lord
 Stormont, made a rule never to enter a protest on the Journals
 of the House of Lords.

From all the pains of study freed long since, 250
 Far from a Newton, and not quite a (t) Vince;
 In metaphysics bold would spread his sails,
 And with Monboddo still believ'd in (v) tails;

F 2

At

(q) When I am very particular in the description of a character, I abstain from giving the least hint of a real name. "Quis rapiet ad se quod erit commune omnium?" or in Le Sage's language, "*qui se fera connoître mal à propos*?" I only give this as *A Character*, and say no more.

(r) The word and title of "DOCTOR" is miserably abused. Erasmus long ago in an Epistle from Louvain in 1520 to Cardinal Campeggio, observed with some indignation, "*Unde Doctoris titulo gloriantur, nisi ut doceant*?" Erasmi Epist. Ed. Lond. Fol. p. 652. I wish this were written in large characters over the door of the theatre at Oxford and the Senate House at Cambridge.

(s) *Morosophos*. Stulté sapiens.—But more presently of Dr. MOROSOPHOS, the man of Method.

(t) A learned and useful Professor of Natural Experimental Philosophy at Cambridge. See his works.

(v) All the learned world knows how Lord Monboddo believed and still believes, that men had once *tails* depending from the *gable end* of their bodies, supposing them to go upon all fours. N. B. Dr. Johnson defines the *gable end* to be "the *sloping roof* of a building," and he gives a pleasant instance from Mortimer's
 Hus-

At anatomic lore would sometimes peep,
 And call Earle (x) useful, Abernethy (y) deep; 255
 With Symonds and with Grafton's Duke (z) would
 A Difettante in Divinity; [vic,
 A special clerk for *method* and for plan,
 Through science by the alphabet he ran.

He
 Husbandry. "Take care that all your brick work be covered
 &c. without *gable ends*, which are *very heavy*, &c." Lord Gren-
ville is said to admire this passage concerning *gable ends*.

(x) James Earle, Esq. Senior Surgeon at St. Bartholomew's
 Hospital, and Editor of the celebrated PERCIVAL POTT's Works.
 I have been informed that the notes which Mr. Earle has added,
 are valuable, as well as the treatises he has given to the world in
 his own name, as the result of extensive practice and observation.

(y) A young Surgeon of an accurate and philosophical spi-
 rit of investigation, from whose genius and labours I am led to
 think, the medical art and natural science will hereafter receive
 great accessions.

(z) The Duke of Grafton, the Chancellor, and John Sy-
 monds, L. L. D. Professor of Modern History in the University
 of Cambridge, have both attracted the public attention by their
 various *Hints and Observations on Subjects of * Scripture*.

* I will also offer a remark or two on a passage in St. Paul's Epistles, if another
 Layman may be heard with indulgence. I put it as a *note upon a note*, and the
 reader

He took, not e'en in thought inclin'd to rove, 260
 A wife for regularity, not love;
 A little architect in all his schemes,
 Some say, he had a *method* in his dreams.

Fond

reader may pass it over, if he thinks proper. It is *new* to me; if it is old, I beg pardon and hope for excuse from my intention.—There is no particular conjecture as to the peculiar meaning or force of the following passage of St. Paul in the Second Epistle to Timothy. “*The Cloak which I left at Troas bring with thee, and the books, but especially the parchments.*” Ep. 2. C. 4. v. 13. I would hint, that this Epistle was written *from Rome* when Paul was brought before Nero the second time. Εγγραφη απο Ρωμης, οτε εκ δευτερου παρεστη Παυλος τω Καισαρι Νερωνι. In the 22d Chapter of the Acts, Paul was tenacious of the privilege of Roman Citizenship, and it proved of much advantage to him before the Centurion. It may be, and it is, a matter of mere conjecture, whether he might be *required* to prove himself a Citizen of Rome, when he was to make his defence. These *parchments* (μεμβραναι) might contain some documents, or be a deed or diploma of some consequence to the matter in question. But as to *the Cloak*, there is something more particular. The *Cloak* in the original, is Φελωνης, or Φαιλωνης, which is undoubtedly a corruption for Φαινολης, and it is so read in the Codex M.S. Bibliothecæ Cæsareæ Viennensis. Φαινολης was *grecised* from the Roman word *Pænula*. This is no more than was done frequently in other languages and in other countries. Particularly when the seat of Empire was transferred from Rome to Byzantium, the lawyers of the Imperial Courts were obliged to *grecise* many terms of law; as Φιδεικομισσαριους for *fidei commissarios*, Ρεπηδιου for *repudium*, κομπρομισσον for *compromissum* and other words, as may be seen in DuFresne and others, but in particular in a most singular and scarce *Lexicon* by Meursius. And in the East, before the accession of the House of Timour, the *Arabian* language was prevalent in *Hindustan*, when the Hindoo Rajas had Communication with the Mohammedan princes; and it is remarkable, that the *Arabian* language is used technically in the Code of Gentoo laws. Ch. 4, S. 3. “That is a woman’s property, during the *Ayammi Shadlee*.” which

Fond of his ease, his Travels were at home; 264

And Lum'sden(a) taught him to converse of Rome :

On

which is the *Arabic* term for the *Days of marriage*. The trial of Mahorajah Nundocomar for forgery before the Supreme Court of Judicature in Bengal, will furnish many singular instances.—But to return to the Φαινόλης or *Pænula*. I would observe that when the Roman state degenerated into a monarchy, many Citizens laid aside the *Toga* and wore the *Pænula*, or the *Lacerna* in its stead. Augustus highly disapproved of this change in their dress. He was, as Suetonius informs us, *indignabundus*, and gave orders to the *Ædiles* on the subject: “*Negotium Ædilibus dedit, ne quem posthac in foro paterentur nisi positis lacernis, togatum consistere.*” Octav. C. 40. But the *Pænula* was still worn. As the *Pænula* was so specifically a Roman garment and worn only by Romans, St. Paul might wish, as a slight confirmation of his point, to shew what was his customary dress. The *Pænula* besides, was a vestment, which the Romans generally wore upon a journey. Juvenal observes in Sat. 5. “*Multo stillaret Pænula nimbo,*” and St. Paul says, that “*he left it behind him at Troas*”—This is only written as a mere literary remark to hint, that in the minutest passages of the Scriptures, there may be some meaning; and that nothing can be so contemptible as well as impious, as a foolish and a profane ridicule on any passage in the sacred writings, founded on ignorance. The present remarks are intended as a matter of some little curiosity. But I think there is no passage in the Hebrew or Greek Scriptures, which will not at last admit of illustration or explanation, I mean *philologically*, or *critically*, so as to put to silence the ignorance of foolish men. Much general information is to be obtained from Harmer's valuable and satisfactory Observations on the Scriptures, collected from Voyages and Travels in the East; (four volumes 8vo.) and from “*Letters from some Jews to Mr. Voltaire.*” A man of real erudition, who merits the esteem of his fellow-creatures, constantly keeps his knowledge, his reason, and his *prudence* connected indissolubly, or as it is well expressed by a philosopher,

Εν συναρμογᾷ ἀδιαλυτῶ κατὰ λόγον ἀριστον.

Plat. Timæ. Loc. de anim. mundi,

On Sundays at Sir Joseph's (b) never fail'd,
 So regular, you might have thought him bail'd ;
 With Jones a linguist, Sanscrit, Greek, or Manks,
 And could with Watson play some chemic pranks ;
 Yet

(a) That ingenious and learned gentleman, Andrew Lumisden, Esq. F.A. S. Edinb. has since that time taught us all in the most agreeable scholar-like manner. See " His remarks on the Antiquities and its Environs, being a classical and topographical Survey of the Ruins of that City." 4to 1797. A pleasing and judicious performance of a Gentleman who appears to have enjoyed the united advantages of foreign travel, studious leisure, and polite company.—At present *clypeo mutato*. Mr. Lumisden will smile.

*Omitted in
 the 2^d edition.*

(b) Sir Joseph Banks, Bart. Knight of the Bath, President of the Royal Society, Privy Counsellor, &c. &c. has instituted a meeting at his house in Soho Square, every Sunday evening, at which the Literati, and men of rank and consequence, and men of no consequence at all, find equally a polite and pleasing reception from that distinguished Gentleman. SIR JOSEPH BANKS is fitted for his station in the learned world not more from his attainments and the liberality of his mind, than by his particular and unremitting attention to the interest and advancement of natural knowledge, and his generous patronage of the Arts.

Yet far too wise to roast a diamond (*bb*) whole, 270

And for a treasure find at last a coal.

Would sometimes treat, was liberal of cash,

(Not your damn'd (*c*) dollars, or Bank-paper trash)

Then talk'd, like Indian (*d*) Rennell, rather long,

And would at times regale you with a song, 275

But seldom that; in music though a prig,

The little Doctor swell'd and look'd so big;

Nay

(*bb*) The ingenious Mr. Tenant has shewn, in a paper read at the Royal Society, that he can reduce a *Diamond* by evaporation to *Charcoal*. I hear Mrs. Hastings and other great possessors of diamonds have a kind of *Tenanto-phobia*, and are shy of this gentleman. A poor Poet, like myself, who has neither diamonds nor any thing precious belonging to him, can only remind Mr. Tenant and the Royal Society of the old proverb, "*Carbonem pro Thesauo.*"

(*c*) This verse was evidently written after the 26th of Feb. 1797, after the order of Council was sent to the Bank of England, when the whole nation was made to pass through the pillars of Hercules.

(*d*) Major James Rennell, the great Geographer of India, ο πᾶν. A gentleman to whose accuracy and extent of knowledge this country is considerably indebted. But this has nothing to do with his conversation.

Nay to Greek (e) notes would trill a Grecian ode,
 In diatonic kind and Lydian mode,
 And then with Burney, as his fit grew warmer, 280
 Convers'd of Stentor the great (f) *throat-performer*.
 Banks (g) gave him morning lessons how to dress,
 And Morgan (h) whisper'd courage and finesse :

G

A

(e) Dr. Morosophos, the man of method, was rather troublesome to his friends on this subject of Greek Music. He wished to pass for another Meibomius. But there is still reason to think that he never saw the three hymns, to Calliope, Apollo, and Nemesis, printed with the Greek musical notes to which they were sung, at the end of the Oxford edition of Aratus in 1672 by Dr. Fell, or the more accurate copy of these hymns in Mr. Burette's Memoire on this subject. *Memoires de l'Academie des Inscriptions* Tom. 5.—Dr. Morosophos knew but little of the system of the Lydian Mode in the diatonic genus. There is also reason to think, he knew as little, as Bishop Horsley, of the Προσλαμβανομενος, the ἑπτα ὑπατων, or the Παρυπατη μεσων, &c.

(f) "STENTOR is celebrated by Homer as the most illustrious *throat-performer* of antiquity." Burney's *Hist. of Music* 4to. vol. 1. p. 340.

(g) Sir Joseph Banks, Bart. &c. I speak only of "*Morning habiliments*."

(h) Maurice Morgan, Esq. an ingenious writer, author of the pleasant *Extravaganza* on the *Courage* of Sir John Falstaff. Mr. M. is known to his friends by the name of *Sir John*. In his politics, he is of the *Lausdown* school.

A ~~Poet~~ too he was, 'not very bright, 284
 Something between a Jerningham and (i) Knight ;
 He dealt in tragic, epic, critic lore,
 With half, whole plans, and episodes in store ;
Method was all ; yet would he seldom write,
 He fear'd the ground-plot wrong, or—out of sight.
 At last THE DOCTOR gave his friends a work ! 290
 (Not verse, like Cowper, or high prose, like Burke,)
 CHAMBERS ABRIDG'D ! in sooth 'twas all he read,
 From fruitful A to unproductive Zed.

OCTAVIUS.

What then? for ever shall we wildly stray,
 And pluck each hare-bell in the flow'ry way, 295
 Or void of judgment, fire or critic force,
 Stoop to each golden apple in the course ?
 I never can with argument dispense ;
 Pope gave the verse, but Warburton (k) the sense.

AUTHOR

(i) R. P. Knight, Esq. author of " The Progress of Civil Society," which he calls " a Poem."

A U T H O R.

'Tis true; by plan and syllables (*l*) confin'd, 300
 Knight thus composes first the reader's mind;
 To rouse attention is the poet's art,
 Knight calls to sleep, and acts a civil part,
 Save to his view when foul Priapus (*m*) rose,
 He wak'd to lust, in stimulating prose. 305

G 2

But

(*k*) Octavius is right in some degree. The commentary of Warburton on Pope's moral poems is peculiarly valuable, and explains many seeming inconsistencies. Pope thought so himself.

(*l*) Par classes et par titres,
 Dogmatiser en vers, et rimer par chapitres.

Boileau Sat. 8. 115.

(*m*) Concerning Mr. Knight's Treatise on the Worship of Priapus, in addition to what I before said (P. of L. Part I. v. 134, Note (g)) I shall offer the spirited words of Clemens Alexandrinus, from his *Λογος Προτρεπτικος εις της Ελληνας* or "*Admonitio ad Gentes*:" "Ταυτα υμων της ηδυπαθειας τα αρχαια, αυται της υβρεως αι θεολογιαι, αυται των συμπορευοντων υμιν Θεων αι διδασκαλιαι.—Πανισκοι, και γυμναι κοραι, και ΜΟΡΙΩΝ ΕΝΤΑΣΕΙΣ ταις γραφαις απογυμνωμεναι:—Ηταιρηκεν υμιν

But though that *Garden God* forsaken dies ;
Another Cleland (n) see in LEWIS (o) rise.

Why

τα ὠτα, πεπορνευκασιν οἱ ὀφθαλμοί, αἱ οὐφαὶ μεμοιχευκασιν. Ὡς
ξιασαμένοι τον ἀνθρώπον, καὶ τὸ εὐθεὸν τὴ πλασματὸς ἐλεγεῖ ἀπαρ-
ξάντες ! κτλ.—"Clem. Alex. Edit. Commelin. 1616, p. 30 &c.—I
now dismiss this odious Treatise on Priapus *for ever*.—N.B. The
learned reader will recollect that Clemens Alexandrinus
lived in the third century under Alexander Severus and Cara-
calla, was a native of Athens, and that the famous Origen studied
in his school.

(n) John Cleland, author of "The Memoirs of a Woman of
Pleasure."

(o) M. Lewis, Esq. M.P. author of "The Monk, a Romance." in
3 Vol. (Vol. 2. Ch. 6 and 7.) See my Observations at length in the
preface to this Fourth Part of the P. of L.—The publication of
this novel *by a Member of Parliament* is in itself *so serious an of-
fence to the public*, that I know not how the author can repair this
breach of public decency, but by suppressing it himself.* I will
give Mr. LEWIS an extract from the ninth Book of the History
of Procopius, called the *Historia Arcana* of the Emperor Justi-
nian and the infamous Theodora. The words are these.
" Ἄλλο τε μοι εὐδὲν ἢ βῆς περιμνημονεῦσαι τῷδε τῷ Ἀνθρώπῳ οὐδ'
ἐτιοῦν οἶμαι. Ἀπαντα γὰρ αὐτῷ τὰ τῆς ψυχῆς παθὴν ὅτος ἀν-
ἀξιοχρεῶς σημεῖναι διαρκῶς εἴη. Ἐπεὶ ὅστις ἀλογησας τὴν ὑπὲρ
τῶν πεπραγμένων τὴν αἰσχυνὴν, ἢ ἀπαξιοῖ τοῖς ἐντυγχάνουσιν
ᾧ δελυρὸς φαίνεσθαι, τῷδε δὴ ἡδὲ μὴ παρὰ νομίας ἀταρπὸς ἄεστος

* Or Mr. Lewis might omit the indecent and blasphemous passages in
another edition; there is neither genius nor wit in them, and the work, as a
composition, would receive great advantage. I wish he may at least take
this advice.

Why sleep the ministers of truth and law ?
 Has the state no controul, no decent awe,
 While each with each in madd'ning orgies vie 310
 Pandars to lust and licens'd blasphemy ?
 Can senates hear without a *kindred* rage ?
 Oh may a poet's light'ning blast the page,
 Nor with the bolt of Nemesis in vain
 Supply the laws, that wake not to restrain ! 315

Is ignorance the plea ? since Blackstone drew
 The lucid chart, each labyrinth has a clue,
 Each law an index : students aptly turn,
 To Williams, Hale, judicious (*μ*) Cox, and Burn ;
 Obscenity

Ἀλλὰ τὴν ἀναίδειαν αἰετὸς μετώπῃ προέβλημένος, ῥᾶστα τε καὶ
 ὀδυνὴν πονῶν ἐς τῶν πράξεων τὰς μιαιωντάτας χωρεῖ." Procop. His-
 tor. Arcan. Lib. 9. p. 46. Ed. Fol. Lugdun. 1623.—I wish Mr.
 Lewis may read and profit from this passage.

(*m*) Samuel Cox Esq. of the Court of Chancery, the Editor (at
 his leisure hours) of the Reports of Peere Williams. I am little
 conversant with professional law books, but a learned person
 shewed me Mr. Cox's mode of illustration, which, I really think,
 seems as a model for all future Editors of Reports of former
 years.

Obscenity has now her code and priest, 320
While anarchy prepares the dire Digest.

Methinks as in a theatre I stand,
Mark vice with folly saunt'ring hand with hand,
With each strange form in motley masquerade,
Featur'd grimace, and impudence pourtray'd, 325
While virtue, hov'ring o'er th'unhallow'd room,
Seems a dim speck through sin's surrounding gloom :
As through the smoak-soil'd glass (n) we spy from far
The circling radiance of the Sirian Star,
Faint wax the beams, if strong the fummy tint, 330
Till the star fades, a mathematic point.

Sure

years. This mode is evidently the plan of a most judicious understanding and of a well-read Lawyer.—Transeat in exemplum !

(n) “ If the eye-glass be tinted faintly with the smoke of a
“ lamp or torch to obscure the light of the star, the fainter
“ light in the circumference of the star ceases to be visible,
“ and the star (if the glass be sufficiently soiled with smoke) appears something more like a mathematic point.”

Newton's Optics. Prop. 7. Theor. 6.

Sure from the womb I was untimely torn,
 Or in some rude inclement season born,
 The State turns harsh on fortune's grating hinge,
 And I untaught to beg, or crouch, or cringe ; 335
 For me the fates no golden texture weave,
 Though happier far to give than to receive :
 Yet with unvaulting sober wishes blest,
 Ambition fled with envy from my breast ;
 For friendship form'd, in yon starr'd fields above 340
 My Saturn's temper'd by the beam of Jove.
 I cannot, will not, stoop with boys to rise,
 And seize on Pitt, like Canning, (nn) by surprise,
 Be led through Treasury vaults in airy dance,
 And flatter'd into insignificance. (o) 345

I

(nn) As posterity may know little of this young Gentleman,
 I shall add, that Mr. Canning was first an Eton boy, then wrote
 a little book of Essays, went to college, was then *made* M.P. and
 after some tuition and instruction from the accomplished George
 Rose, Esq. &c. &c. &c. *made* one of the Secretaries to the
 Treasury. (1797.)

(o) *Pessimum genus inimicorum Laudantes.* Tacit. I know
 no man more qualified to be a Commentator on Tacitus than
 the Rt. Hon. William Pitt.

I cannot, will not, in a college gown,
 Vent my *first* nonsense on a patient town,
 Quit the dull Cam, and ponder in the park
 A *six-weeks Epic*, (*p*) or a Joan of Arc.
 I leave these early transports, and the calm 350
 Complacence, and the softly trickling balm
 Self-consolation sheds ! more sweet than all
 Burke felt in senates, or Impeachment's Hall ;
 Borne to that course, where thund'ring from afar
 The great Auruncian (*q*) drove his primal car. 355
 E'en

(*p*) Robert Southy, author of many ingenious pieces of poetry,
 of great promise, if the young gentleman would recollect what
 old Chaucer says of poetry,

" 'Tis every dele
 A rock of ice, and not of steel."

He gave to the public a long quarto volume of epic verses, *Joan of Arc*, written, as he says, in the preface, in *six weeks*. Had he meant to write well, he should have kept it at least six years. —I mention this, for I have been much pleased with many of the young gentleman's little copies of verses. I wish also that he would review *some of his principles*.

(*q*) Lucilius, the founder of Satire among the Romans, is stiled by Juvenal (*Sat. i.*) the *Magnus Auruncæ alumnus*. He was a native of Aurunca a town of ancient Latium in Italy.

E'en now, when all I view afflicts my sight,
 All that Horne Tooke (a) can plot, or Godwin (b)
 write;

H

Now

(a) Mr. Horne Tooke, in the conclusion of his "Diversions of Purley," makes an apology for applying himself to subjects so trivial as grammatical discussions, in the year 1786. He uses the words of an Italian poet, which are very remarkable, though they have never been much noticed.

"Perche altrove non have

Dove voltare il viso,

Che gli è stato interciso

Mostrar CON ALTRE IMPRESE altra virtude."

The hour was however approaching, when *his countenance* was to be *turned to other* thoughts, and he was to display *other* talents, which had almost slept since the time of Junius. At the blast of the French Revolution, he awoke from grammatical slumber, and found that *other* enterprises awaited him. We have traced his proceedings till his trial at the Old Bailey for high treason, Nov. 4, 1794. His *plans* were UNFOLDED, and though he was acquitted, and "Execution was not done on Cawdor," yet it is not impossible that hereafter, after his decease, some honest chronicler may be found,

"Who will report (in private)

That very frankly he confess'd *his treasons*,

Implor'd *his country's* pardon, and set forth

A deep repentance."

(*Macbeth.*)

Till

Now when Translation to a pest is grown,
 And Holcroft to French treason adds his own,
 When Gallic Diderot in vain we shun, 360
 His blasted pencil, Fatalist, (*aa*) and Nun;
 When St. Pol (*c*) sounds the sacring bell, that calls
His Priests en masse from Charles's ruin'd walls;
 When Thelwall (*d*), for the season, quits the Strand
 To organize revolt by sea and land; 365
 Now

Till that hour arrives, I shall wait for the continuation of his
 grammatical researches, which are promised to the world, with
 the celebrated wish of the Satirist,

Ut vellem *his potius nugis tota illa dedisset*
Tempora sævitæ !

(*b*) See my account of this weak and contemptible writer,
 William Godwin, and his *Political Justice*, in Part III. of the
 P. of L.—See also a future note in this part of the Poem.

(*aa*) The names of his posthumous novels, translated for
 our benefit.

(*c*) The Bishop of St. Pol de Leon, to whom the care of
 the French Emigrant priests is committed *en masse*. The reader
 may recollect they *were* maintained in the old mansion built by
 Charles the Second at Winchester.—The reader may be sur-
 prised, but he will find by the papers laid on the table of the
 House of Commons, in December, 1796, that *no less* a sum than
 between 2 and 300,000*l.* or upwards, was issued in one year for
 French priests and Emigrants.

Now, when our public vessel, as it rolls,
 Is left to Miles, John Gifford, or John Bowles; (e)
 When Barristers (f) turn authors; authors (g) prate;
 CHARLES FOX allegiance dares to calculate,
 And with his sulph'rous torch relumes the pile 370
 With unaverted (h) face, and ghastly smile;

H 2

When

(d) This indefatigable incendiary and missionary of the French Propaganda, *John Thelwall*, has now his *Schools of Reason* in country towns, &c. &c. Περὶ σωτῆς ἐμμελινομένης.

(e) I have no objection to *any* assistance in our important cause; but I think it was Mr. Pitt's duty to have given to the Public some vindication and apology for the grand public measures by a *master hand*. We cannot all hear his own fine speeches in the H. of C. It will, I fear, be said to Mr. Pitt rather *significantly* at some time hence, "Had you done so, *Tuque tuis armis, nos te poteremur, ACHILLE.*" Ov. Metam. L. 13. v. 130.

(f) Mr. *Barrister* Erskine.—See more of him and his pamphlet on the French war in a future note.

(g) I refer to the House of Commons.

(h) In ancient times among the Romans, when *the public ministers* of funeral obsequies set fire to the pile, *they turned aside their faces.*

Triste ministerium, subjectam more parentum
 Aversi tenuere facem. (Virg. Æn. 6.)

Not

When Transatlantic Emigrants can roam
 But to return, and praise *our* English home ;
 Now, when the French *defend* us (i) in disgrace,
 French swords, French fraud, French priests, and
 French grimace ;

375

When England changes arms—at such a view
 Must I find *method*, verse, and patience too ?
 My verse, ('tis such as Nature gives, 'tis bold)
 Waits not for indignation, as of old,

But

Not so the Right Honourable CHARLES JAMES FOX !

As Mr. Fox *loves Greek*, I will give my opinion of Mr. Fox's
tongue and eloquence in Greek. I shall then say of it—
 ΗΓλωσσα πυρ, ὁ κοσμος της αδικιας, ἡ σπιλῃσα ὅλον το σωμα,
 ἡ φλογιζῃσα τον τροχον της γενεσεως, και φλογιζομενη ὑπο της
 Γεεννης, ακατασχετον κακον, μεστη ιε θανατηφορη. If Mr. F.
 would attend to *THIS Greek Author*, he might learn the *καλη*
αναστροφη, and the *πρᾶτης σοφιας*. Even Mr. Fox may possi-
 bly read *what I say*.

(i) I allude to the French Emigrant Regiments, enrolled in
 the *British* army. Surely this is a measure of government un-
 wise, unaccountable on any sound principle, a project of des-
 peration, as one would think. Is this a time for *Englishmen*
 to say,

Mutemus clypeos, Danaūmque insignia nobis
Aptemus. (Virg. *Æn.* 2.)

But with the thunder of a Patriot's voice, 380
 Cries loud to all, who ENGLAND make their choice,
 " Throw wide that portal ; let no *Roman* wait,
 " But march with Priestley through the *dextral* gate." (k)

OCTAVIUS.

(k) " Through the *dextral* gate !" — My allusion is this : In ancient times, the most frequented roads to the City of Rome had *double gates*. They who came into the city passed through the left-hand gate ; and *they who went out of the city took the right-hand gate*. See Nardini Roma Antica, L. 10. c. 9. When Pliny, in his Natural History, in the Chapter *de Roma*, Lib. 3, c. 5, is speaking of the gates of the city, he says, that *twelve of the thirty-seven gates should only be numbered once (semel numerari)*; the expression is odd, but it alludes to such of those gates as were *double* in this sense. This was not unknown in other Italian cities. The *Porta de' Borsari* at Verona (in the opinion of the Marquese Scipio Maffei, Verona Illustrata, Part 3) was in reality a twin or double gate, though it has been mistaken by some antiquaries for an arch of triumph.—N. B. In times like the present, I would never shut those *double gates* in any city, when the turbulent, discontented, and factious wish to retire into *foreign* parts. We all remember, that Sir Arthur Hazelrig, John Hampden, and Oliver Cromwell, *being ready to sail for America*, were STOPPED by order of Council ! Hume's words are very strong and remarkable in this lecturing age. " They (i. e. Hampden, Hazelrig, and Cromwell) had resolved " for ever to abandon their native country, and fly to the other extremity of the globe, where they might enjoy lectures and discourses

OCTAVIUS.

Talk thus, e'en Horsley shall applaud: proceed.

AUTHOR.

The tears that Britain sheds, her wounds that bleed,
 Call for a fost'ring hand, the balm of PEACE, 386
 Not styptics, which the sanguine tide increase,
 Such as State-quacks, or Barristers expose
 For fame and sale, and sleeping might disclose :
 In state affairs all Barristers are dull, 399
 And ERSKINE nods, the opium (1) in his skull.

"courses of any length or form that pleased them." Mr. Hume adds, very significantly, "The King had afterwards full leisure to repent this exercise of his authority." Hume's Hist. Vol. 6. p. 311, Ed. 8vo. 1773.

(1) Erskine.—Mr. Barrister Erskine is famous for taking opium in great quantities, (I have often heard him speak in praise of it) and if he proceeds in this manner, it is apprehended

Saw'st thou, (or did my troubled fancy dream ?)
 High o'er yon cliff, in majesty supreme,
 Vengeance

hended that *his faculties will die* of too large a dose, of which there are *many* symptoms already. Mr. Barrister Erskine has informed the public, that *he has not the talents of a statesman*, which, in common with the kingdom at large, I readily admit as part of my political creed; though it is so very plain, as hardly to be an article of faith. In his late *fimsy and puerile* "View of the Causes and Consequences of the present French War," he comes forth to the public *μαλα σοφιστικως και σοβαρως*, to use an expression from Themistius, but I cannot stile him in the words of that orator, before the Emperor Constantius, as *Ατυχη μοιρας φυσει μετεχον, Ζωνον ηρανιον, εκειθεν δοθεν τοις τηδε εις επιμελειαν*. (Themist. Orat. p. 3. Ed. fol. Harduini, 1684.)

I positively *will not* translate this Greek, either for the Barrister himself, or the country members, or the *worthy* electors of the town of Portsmouth; but I shall leave it to be *rendered faithfully* by the Reverend Dr. Parr, or Mr. Barrister Erskine's language master. Indeed in this age we are for nothing but, what we call, eloquence; though the term is miserably abused. But *such as it is*, eloquence in the political world is like charity in the Christian character, without it a man is counted dead. However, in ancient times, in one particular there was a great and essential difference from the present. Perhaps it may not be without use to hint or remind *some folks*, that in Greece and Athens, ("apud Greciam, in the opinion and triumphant language of Cicero, quæ semper ELOQUENTIÆ PRINCEPS
 "ESSE VOLUIT, atque illas omnium doctrinarum inventrices
 "Athenas, in quibus SUMMA DICENDI VIS et inventa est et PERFECTA," De Orat. L. 1.) in Greece and Athens, I say, Ora-

Vengeance his attribute, (and, as he trod, 394
 The conscious waves roll'd back !) the passing God,
 That

tors and Barristers were never permitted to make any *epilogus* or *peroration* whatsoever in the courts of the law, or in the senate. "Epilogos *ILLI* mos civitatis abstulerat," says Quintilian; (L. 10. c. 1.) and from WHOM? From DEMOSTHENES. On which passage the learned Turnebus observes, "*Non licebat* ATHENIS affectum movere ac ne *Epilogo* quidem uti;" and yet DEMOSTHENES appeared under this restriction. What think you, Mr. Barrister ERSKINE? Have you ever read his pleadings for the Crown, or against Midias, or Περὶ Παράπρεσβειας? How say you, Mr. Barrister?—In conclusion, I recommend to all persons, who have an itch for writing or speaking, in public or in private, from Mr. Barrister Erskine down to Mr. Dent and his dogs, to study with care the following passage from Lord Shaftesbury, in his "Advice to an Author." The words are these: "Where the harm would be, of spending some discourse, and bestowing a little breath and clear voice purely upon ourselves, I cannot see. We might peradventure be less noisy and more profitable in company, if at convenient times we discharged some of our articulate sound, and spoke to ourselves *vivâ voce*, when alone." Advice to an Author, Sect. 1. This anticipating remedy of Soliloquy the noble adviser prescribes against the disease called "THE LEPROSY OF ELOQUENCE," which is now a British Epidemic. Mr. Barrister Erskine, as I have been informed, has been under a regimen for a long time to no effect, and a Committee of Physicians and Surgeons, (appointed by the House) who have examined Mr. Erskine's case, and the state of his blood, have reported it as their opinion, that this "Leprosy of Eloquence," with which he is infected, is like the Leprosy of Naaman,

That shook old Ocean's empire ? from beneath
 Strange threat'ning notes in hollow murmurs breathe
 Hoarse through the deafen'd shrouds ! But hush'd
 the blast,

THE TRIDENT IS CONFIRM'D : the dream is past. (n)

Oh, strong against ourselves, and rashly bold !
 No voice, as in the Hebrew fane of old, 401
 From Britain's center to her utmost bounds,
 From parting (n) angels in sad accent sounds :

I

Payne.

Naaman, the Syrian, that it will *cleave to him* for ever, except he rigidly adheres to Lord Shaftsbury's anticipating remedy of Soliloquy, and abstains from speaking in *all* places but in the Court of King's Bench.—*Illa se jactet in aula ÆOLUS!*

(m) These lines were written and inserted here at the latter end of the month of May, 1797.

Proh dolor ! Imperium Pelagi sævique Tridentis
 Cui nunc sorte datum !

A patriotic poet may be, I hope, in this instance, prophetic.
 " The Dream is past."

(n) I trust that Great Britain is *yet* firm, and that the guardians of her laws and constitution will stand bold, undaunted, and with deliberate valour. My allusion in the verse is this :

PART IV.

After

Payne may blaspheme, and Tooke and Thelwall
mourn,

Our Ark's as yet by hallow'd hands upborne! 405

I too

After the profanation of THE TEMPLE at Jerusalem, under the Roman Emperor Titus, we read (it is recorded by their own Historian) that the voices of guardian angels were heard, at the dead of night, crying out through its inmost recesses, *Μεταβαινωμεν Εντευθεν*, "Let us depart hence!" See the Seventh Book of the Jewish War, by Josephus, pag. 1282. Edit. Hudsoni Oxon. I recommend the perusal of the whole of that wonderful section (Cap. 5. L. 7.). The Historian, in some parts of it, is scarcely inferior in spirit, language, and sublimity, to *Æschylus* himself. Surely at this most awful hour, when, I am almost tempted to say, the moral and natural world seem to be breaking up together, when the most powerful European states and populous cities have been convulsed or overthrown, can we hear, without secret emotion, and without a kindred horror, what the Historian calls the "*Ρωμῆικων ταγματων αλαλαγμος συμφερομενων, των Στασιαστων πυρι και σιδηρω κεκυκλωμενων κραυγη*?" Can we read unmoved, *Ουτε ἡλικίας ην ελεος, ητ' εντροπη σεμνοτητος! Λιμω μαραινομενοι και μεμυκοτες εις οδυρμης και κραυγην ευτονησαν. Συνηχει ητε Πειραια και τα περιξ ορη, βαρυτεραν ποιηντα την ορμην. Τω θορυβω τα Παθη φοβερωτερα! κτλ.*"—I will make no apology for presenting the learned reader with this passage, as *Longinus* would say, "*Οὕτω μεγάλοι οἱ λόγοι, και εμβριθεις αἱ εννοιαι. ὅλον σωματιον δραματικον και εναγωνιον.*" (Sect. 9. de Sublim.) I expect his thanks, and not his censure, if he is worthy to read it.

I too will call, loud through the gathering storm,
 Godwin (o) and Volney, (h) ruin and reform ;

I 2

The

(o) GODWIN.—“Ecce iterum Crispinus!” and I wish I need not proceed with the line, “Et est mihi sæpe vocandus” in partes, Monstrum nulla virtute redemptum.”—In my note (h) of Part III. of the P. of L. v. 177, I thought I had taken leave of WILLIAM GODWIN ; but he has again obtruded himself upon the public, and I, as one of the public, shall give a few remarks on his late book, called “The Enquirer; or Reflections on Education, Manners, and Literature, in a series of Essays.” Of his Enquiry concerning *Political Justice*, the author differs in opinion from me. He declares, in his Preface to his *Enquirer*, that “An Enquiry *thus* pursued on Political Justice (i. e. as he, William Godwin, has pursued it) is undoubtedly “IN THE HIGHEST STYLE OF MAN!!!” But as I have given my opinion, I shall say nothing here.—I shall take *but a few chapters* of his new book, for really I should fatigue myself and my reader past all sufferance, if I were to go through with it. The spirit and the manner is the same in *all* these Essays. “The present volume,” (i. e. the *Enquirer*) he informs us, (Preface, p. 8) “is presented to the *contemplative* reader, not as “*dicta*, but as the materials of thinking, and that they are committed to his mercy.” He adds, “that with as ardent a passion for *innovation* as ever, he (i. e. William Godwin) feels “himself more *patient and tranquil*.” This is pleasant to himself certainly, but whether his opinions and their consequences will promote *patience* and tranquillity in *other* men, is all that we are concerned to know and to expose. He professes to write a moral work. It is miscellaneous and unconnected, whatever
 he

The Sophists unabash'd yet rear their head,
 Their colours gaudy, though but idly (q) spread.

Better

he may think. I would premise there is a difference in considering a moral and a mere metaphysical Enquiry. In the latter it is just and necessary to take in all the parts of a system to know its efficacy and apparent truth; but in a *moral* work there is not the same necessity, and for this plain reason. Mankind are *guided in their actions*, not by system, but by single impulses; by detached maxims, by aphorisms, by sentences, which have frequently the force of whole volumes. Whatever impels to action *singly and by itself*, may be considered also *apart*, and held forth either to approbation or to censure. For this important reason I shall offer some passages from "The Enquirer, by William Godwin." The book perhaps has been read very little; but it is published and it may be read, and I am sure it ought to be criticised, not from its excellence, or the ability of the writer, but from the subject matter. His first Chapter or Essay is, "*Of awakening the mind.*" He begins with *so very wise* a sentence, that we are naturally prepared for *much instruction*. I have indeed been told, that Mr. Godwin's mother, like little Isaac's in Sheridan's Duenna, used to call him "*Little Solomon.*" What is this sentence? verbatim as follows: "*If individuals were universally happy, the species would be happy!*" Again, "*When a child is born, one of the earliest purposes of his institutor ought to be, to awaken his mind, to breathe a soul into the, as yet unformed, mass!*" Whether the *mass* is the *mind*, or the *mind* the *mass*, and at what time *the soul* is to be *breathed into the mind*, is not quite clear; but it is *very instructive*. Mr. Godwin also thinks, that "*it is not the absurdest of paradoxes*"

"to

Better be dull than wicked ; from the heart 410
 The life-springs issue, and their force impart ;

Better

" to affirm, that *the true object of juvenile education is to teach*
" no one thing in particular, but (the reader will be rather sur-
" prised) to provide, against the age of five-and-twenty, a mind
" well regulated, active, and prepared to learn." It is to be re-
 membered, that the *general* education of mankind is considered,
 and if the reader's mind is not *awakened* by such an alarm of non-
 sense, I think he must be deeply intranced, as fast as a modern
 watchman, or Mr. Godwin himself, when he wrote the chapter.
 Next comes Essay 2. "On the utility of talents." From this
 we learn, in Mr. Godwin's *own* words, that "The only com-
 " plete protection against the appellation of *fool*, is to be the
 " possessor of *uncommon* capacity;" and that "a *self-satisfied,*
 " *half-witted fellow* is the *most ridiculous* of all things." This
 is also *very instructive*, and lets us into the secret of Mr. God-
 win's wits and his self-satisfaction. But I cannot think Mr. G.'s
 instructions will "produce in his pupil or child (if he has ei-
 " ther) *one of the long-looked-for saviours of the human race.*" It
 might perhaps produce another Anacharsis Cloots, the *Orator*
 of the human race. Then come "The Sources of Genius" in
 Essay 3. The sentiments are either so trite, or so absurd, or
 so wicked, that it is difficult to choose. One of them I must
 select.—Of the children of *peasants*, Mr. G. observes, "That
 " at the age of fourteen the very traces of understanding are
 " obliterated. They are enlisted at the *crimping house of oppres-*
 " *sion.* They are *brutified* by immoderate and unremitting la-
 " bour. Their hearts are *hardened*, and their spirits *broken* by
 " all that they *see*, all that they *feel*, and all that they *look forward*
 " to."

Better to write like Coulthurst; (qq) better preach
 With Hodson's(r) voice, and sacred flow'rs of speech,
 In

"10. THIS IS ONE OF THE MOST INTERESTING POINTS OF
 "VIEW in which we can consider *the present order of Society!!!* It
 "is the great *slaughter-house* of genius, and of mind. It is *the*
 "unrelenting murderer of hope and gaiety, of the love of reflec-
 "tion, and of the love of life." (p. 16). This it is, I suppose,
 as this atrocious but foolish writer would call it, *to promote pa-*
science and tranquillity among mankind! Mr. G. has not yet done.
 Essay the 4th is on the same Sources. Here he proves too
 much for himself. He says, "There is an insanity among
 "Philosophers, that has brought Philosophy itself into discre-
 "dit." (p. 19.) At the close of the eighteenth century, Mr. G.
 speaking of the succession of events, and the manner in which
 we acquire ideas, delivers this sentence seriously and philoso-
 phically, with a view to be *instructive*, as I suppose. "If any
 "man was to tell me, that *if I pull the trigger* of my gun, a
 "swift and beautiful horse will immediately appear starting from
 "the mouth of the tube; I can ONLY answer, that I do not ex-
 "pect it, and that it is contrary to the tenor of my former expe-
 "rience. But I can assign NO reason (!!!) why this is an event
 "intrinsically more absurd, or less likely to happen than the event
 "I have been accustomed to witness. It may be familiarly il-
 "lustrated to the unlearned reader, by remarking, that *the process*
 "of generation, in consequence of which men and horses are
 "born, has obviously no more perceivable correspondence with that
 "event, than it would have for me to pull the trigger of a gun!!!"
 I pass by the indecency of the illustration, that I may just hint,
 what it is to be a philosopher, and instruct the unlearned in the

In soft *probation* for a Foundling's gown,
 To please some guardian Midas of the town, 415
 Who

new way. I am ashamed to analyse any other opinions in this Essay; but as Mr. G. is supposed by some to be "A man of talents," I suppose also that Mr. G. has the properties of "A man of talents," as he *himself* has declared them to be; and that "He (himself) can *recollect up to what period* he was *jeune*, "and *up to what period* he was *dull*. He can call to mind the "innumerable errors of speculation he has committed, *that would almost disgrace an idiot*." (p. 28.) For my own part, in the present instance, I have nothing to do with *recollection*. Mr. Godwin and his book are *before me*. So much for "A man of talents." I cannot oppress the reader with all his desolating, unfounded, and silly opinions on all trades, professions, and occupations, wholly subversive of the order of society, and, as I believe, of any supposeable order of any regulated human society. But if the reader wishes to be amused with the acmè or height of absurdity and wildness, I earnestly recommend to him to read Mr. G.'s account of "The Walk of a man of talents, (Mr. Godwin himself, for instance) and of a man without talents, (such as myself) from Temple Bar to Hyde-Park Corner." (p. 31 and 32.) It is really *refreshing* in the extreme. Nothing can be superior to it, but his "Gun of generation" just described, and his "self-tilling plough, without the intervention of man," in his other book on Political Justice, Vol. 2. p. 494. Ed. 8vo.—This it is to instruct the world, to reform it, to make it happy. Mr. G. comes in such a questionable shape, that I know not when to finish my questions. I might go on chapter by chapter in this manner. Let any man look at his opinions, and the nature of his knowledge and his pretensions.

I must

Who gives his vote from *judgment* and from *taste*;
 Better with Warner move with *measur'd* haste

To

I must copy two thirds (at the least) if I wished to express and to expose all that is reprehensible in this volume, or wicked, or ridiculous, or trite beyond belief. I would hold up Mr. G.'s own propositions, in his own words, to all persons who have understanding, and let them judge. Let them fairly decide whether his impiety be not *even less* than his folly, and the weakness of his understanding more visible than the plunging violence of his exertions. "*Dat operam ut cum ratione insaniat.*" Mr. Godwin is at best but a mongrel and an exotic. He is grafted upon Condorcet and the French rabble; but he has not even the *raciness* of that teeming soil. English minds will not long bear the grossness of such an imposition. We are better and earlier taught than he wishes we should be. Reason indeed disclaims him; of eloquence, and good writing, (in spite of all his dogmatism) he knows nothing; and of the Belles Lettres nearly as much as can be attained, or rather *picked up*, at a modern academy in some London Square, or at Islington. But for Mr. Godwin we are to lay down Plato and Xenophon; for him we are to relinquish Aristotle and Tully; to him Locke is to give way, and the simplicity and tempered humour of Mr. Addison is to be lost in Mr. Godwin's *effusions*.—I really am fatigued with this man. Nothing but the importance of the consequences and effects of his wild, weak, wicked, and absurd notions (I cannot dignify them with the name of *principles* or *αἰσώματα*) could have prevailed upon me to have wasted irretrievably so much of my time upon them. From the period when *Philosopher* HUME first garbled his neglected "Treatise on Human

To lend *new pleasure* (s) to a pedant's ear,
Appeal to Bryant, nor his judgment fear ;

K

Better

Human Nature," and published it in the form of Essays, and set up, as it were, a kind of *shop-shop* of morality in the suburbs of Atheism, we have had nothing but Essays upon Essays, till—we all know the consequence. And last of all comes *Philosopher* GODWIN, and sets up *his trumpety shop* too in the same quarter; though he is willing to wait upon ladies and gentlemen at their own houses, with his "Gros paquet de toile verte * *& rouge*," upon the principles and practice of the celebrated *Fripiier* in *Gil Blas*, and pretty much with the same kind of justice. He presents you with his second-hand suits, with his "*bits de draf tout uni*," and his "*habits de velours un peu passés*," demands his *soixante ducats*, and then addresses you with the same cool effrontery: "*Vous êtes bien heureux qu'on se soit adressé à moi plutôt qu'à un autre. Graces au ciel, j'exerce rondement ma profession : JE SUIS LE SEUL FRIPIER qui ait DE LA MORALE†.*" And so ends my chapter on *Philosopher* GODWIN, or *LE PHILOSOPHE FRIPIER, malgré sa morale!*—Reader, keep your ducats, and remember *Gil Blas*.

(β) Volney.—See Part I. (v. 120, note c.) of the P. of L. for an account of Mr. Volney's book, entitled, "Ruins, or a Meditation of the Revolution of Empires."

(γ) "Mocking the air with colours idly spread."

Shakspeare's King John.

(γγ) Coulthurst.—The learned and Rev. Dr. Coulthurst lately published a Sermon, Oct. 25, 1796, written in a style and manner so very unadvised, as to furnish matter of ridicule to some minute wits, who actually *put it* into doggrel verse. All Doctors (and Bishops too) should remember it is one thing to preach and another to print and publish. It is also high time for BISHOP HORSLEY (*qui au travers de toute sa pitié n'est pas Auteur impunément, et qui a la satisfaction d'arracher les Voluptuenses*

* Green is the symbol of the Irish, and Red of French democratic factions.

† *Gil Blas*, Liv. I. ch. 15.

Better to state-arithmetic be bred,

420

Tell Jacobins and Tories by the (t) head ;

Prove

tuenses aux plaisirs †, et d'affermir dans leur devoir des Epouses ébran-
lées par des amans séducteurs ; though I cannot say, " qu'on
trouve ses homélies et ses ouvrages également forts et délicats) it
is high time, I say, for Bishop Horsley to remember that it was
said of the Archbishop of Grenada, " Voila un Sermon qui
sent furieusement l'Apoplexie †." (Gil. Blas. Liv. 7. C. 4.)

(r) Hodson.—Put synonymously for any popular preacher at
the Asylum, or elsewhere. It is really humiliating and degrading
to the Clergy to preach probationary sermons on any vacancy of
a chaplainship at any of the charitable foundations, before such
a set of judges. One is for voice and action, another for what
he calls learning, others for the tender passions, some for ap-
peals to reason, and others again love logic and close argument.
No Divine can satisfy such judges, but such a Doctor as is de-
scribed by John of Salisbury, " Doctor sanctissimus ille Gre-
gorius, qui melleo prædicationis imbre totam rigavit et inebriavit
" Ecclesiam !" —It is high time to put these affairs on a more
respectable footing for the Clergy. I think indeed, that the busi-
ness,

† See his *Magdalen Homily*, and his speeches in the H. of L. in cases of
adultery.

† I do not think that the *Archevêque de Grenade* (I beg pardon) plain Bi-
shop Horsley (for he never will be an Archbishop) will appoint me to be his
Secretary, or in the inimitable words of Le Sage, G. B. l. 7. c. 2. be desirous
" avoir près de lui un homme (comme moi) qui ait de la littérature, et une bonne
" main, pour mettre au net ses homélies." —I may add, that if I should take a
walk through his literary grounds, I fear I should be found damage-feasant ; and
if I were to enter the premises at Rochester or Westminster, and be prosecuted
for it, I should certainly direct my counsel to plead a special " Nil habuit in
venementis." (See Lord Raymond's Rep. 1550.) For though his Lordship, as
Plaintiff, is but an Assignee, he may take advantage of the estoppel, for it
runs with the land. See Co. Litt. 152. and Salk. 276.

Prove that no dogs, as through the streets they range,
Give bone for bone in regular (*u*) exchange;

K 2

Or

ness, elections, &c. belonging to all hospitals, and all charities, should be transacted *by a Committee*, of the Subscribers, *elected annually*. The propriety of such a measure being generally adopted in London, and near the metropolis, is evident.

(*s*) See a Treatise lately published, entitled "METPON APISTON, or a *New Pleasure*, recommended in a Dissertation on Greek and Latin Prosody. (1797.)" It is without any permission, and I think with considerable effrontery, dedicated to Mr. Bryant in a style perfectly new. If almost every page of this treatise were not sillier, wilder, and more extravagant than the preceding, I might be tempted to take some notice of it's multifarious contents. For they are very numerous indeed; from the laws passed in King Priam's reign (*I beg Mr. Bryant's pardon*) under his marine Minister, when Troy was attacked and invaded by the Grecians, down to the present French war and the incomprehensible Cavalry Act under George the Third of Great Britain. As it does not appear to me *possible* for this Author (I use *his own words in his own treatise*) to "*put off the monkey and bring out the man*," I shall say nothing further of this farrago of learned nonsense.

(*t*) "Mr. Burke gave it as his opinion in his "Two Letters on the Proposals for Peace," (1796) that there are "400,000 political citizens in Great Britain, of whom 80,000 are pure Jacobins, the other four-fifths perfectly sound," &c. In this particular instance I shall only say of this great and venerable man, what one of Dante's Commentators says on a passage in the *Purgatorio*: "*Per verità, è un gran capriccio, ma in ciò segue il suo stile.*" Dante, Shakspeare, Milton, and Burke, all abound in similar *capriccios*; but I will add Dr. Johnson's admirable words;

Or frame, with Marsh, strange theorems to try

Some manuscript's divine identity; (*w*)

425

10

Better

words: "He that can put *them* in balance with their beauties, must be considered not as nice but dull, as less to be censured for want of candour, then pitied for want of sensibility." Life of Milton.

(*u*) Here is another little *capriccio* of a man of no common sagacity, the late Adam Smith on Finances. He says *seriously* by way of illustration; "No body ever saw a dog make a fair and deliberate exchange of one bone for another with another dog." Smith's *Wealth of Nations*, Vol. 1. p. 20. Ed. 8vo. My dear Adam, this philosophy of yours is nearly of the same date as your ancestor's* in Eden, and I can only say in reply, "Who ever expected to see a dog do so?"—We have all heard and read of that snarling sect, the *Cynic* Philosophy, and if we could convert dogs into philosophers, or what is harder still, philosophical propositions into meat and bones, (which I fear is more than most Scotch Professors can do) I should apply metaphorically the following lines from a celebrated Poet, a great observer of human nature:

20 "So when two dogs are fighting † in the streets,
With a third dog one of the two dogs meets;
With angry tooth he bites him to the bone,—
And this dog smarts for what that dog has done."

* In the most extensively learned book I ever saw, (for the size of it) and the best arranged, I mean the "*Philosophia Generalis, &c. per Theophilum Gale,*" there is actually a Chapter "*De Philosophia Adami,*" L. 1. C. 1. f. 3.—"A *Capriccio*!"

† i. e. For a bone, or for any thing which is an object of fair and deliberate exchange.

Better be White, though dubious (x) of my fame,
Or wisely sink my own in (y) Homer's name ;

Ab,

(*tv*) A learned and ingenious Critic, the Rev. WM. MARSH, (Translator of Michaelis's Introduction to the New Testament, to which he has added many valuable notes and illustrations) published in the year 1795 "Letters to Archdeacon Travis, on the subject of a Greek Manuscript in the Public Library at Cambridge, printed at Leipzig, but sold in London by R. Marsh, Fleet-street." The following theorem is so new, and so unparallelled, that I cannot help preserving it in this poem as a literary curiosity, and as most of my readers, I dare say, never saw or even thought such a theorem possible. I shall laugh hereafter at any man who tells me, that the chances *for* or *against* any thing are 100,000 to 1.—

"General Theorem, by which the identity of Manuscripts is determined, from a coincidence in their Readings." (Letters, p. 70.)

"If after a collation of Greek MSS. to the amount of any number which I will call p , the reading, A, B, C, D, &c. to the amount of m have all been found in any of these MSS. which I will call X^* but not one of them in any other Manuscript: moreover if other readings A, B, Γ , Δ , &c. to the amount of n have likewise been all found in the MS. X , but each of them in only one other Manuscript; further if a third set of readings to the amount of r is contained in the MS. X ,
but

* In Mr. Marsh's problem, a Hebrew character (Aleph) is used, instead of the Greek X which I have used, as the printer had not the Hebrew characters at hand.

Ah, better to unlearn'd oblivion hurl'd,
 Then give to Perry (z) what I owe the world,
 And idly busy, in my choice perplex, 430
 Throw years of labour on a single text,

(Alike

but each of them in only two other MSS.; a fourth set to the amount of *s*, each of which has been discovered in only three other Manuscripts, and so on: in that case, if all these readings should afterwards be found in any one Manuscript, *the probability* that the Manuscript, in which they are thus found, *is the very identical Manuscript* from which they had been taken, *is to the chance of its being a different MS.* as,

$$P^{m+n+r+s+\&c.}$$

— 1 to 1."

1^m. 2ⁿ, 3^r 4^s. &c. &c. &c. &c.

I shall say nothing, but leave the mathematical and divine calculating reader *con la bocca dolce*.

(x) See the learned and very ingenious (but rather declamatory) Sermons by Professor White, of Oxford, at the Bampton Lecture. But in this, as in many other cases, it seems "Garth did not write *his own* Dispensary."—I always thought the charge ridiculous; yet learned men would write *about it and about it*. Any thing will serve for a controversy. Enquire of Messrs. Ireland, Malone, and Chalmers, at the *Shakspeare Manufactory* in Norfolk-street, in the Strand.

(y) The Rev. Dr. Parr will best explain this verse. See his *sublime* Apostrophe, "*Spirit of Henry Homer!* &c. &c. &c." Letter to Dr. Coombe, by an Occasional Writer in the British Critic.

(z) *Perry*, put synonymously for the printer of any factious newspaper.

(Alike to me, encas'd in Grecian bronze,
 Koran, or Vulgate, Veda, Priest, or Bonze)
 And lend to truth itself unhallow'd aid,
 In all the rashness of a scholar's trade, 435
 And fall like (a) PORSON.

OCTAVIUS.

You may spare your pains,
 He gives no ear to any modern strains,
 Save those, by Oberèa (b) fondly sung,
 What time Opano (c) trembled on her tongue.

AUTHOR.

(a) See Mr. Professor Porson's Letters to Archdeacon Travis, of which the world has now heard *quite enough*. Mr. Professor Porson, *you may begin again*, but pray don't write in Mr. Perry's *little democratic closet* for the wits at the Morning Chronicle office. It is beneath you; I speak seriously. I know your abilities.—It may do well enough for Mr. *Professor* Richardson, that fair *Fugitive* and Highland Bard, if a *certain political Dramatist's* computations *will leave him any abilities* at all, which I begin to doubt. What is genius, without a *regulated* life!

(b) See "An Epistle from *Oberèa*, Queen of Otaheite, to Joseph Banks, Esq." (now Sir Joseph Banks) Mr. Porson's favourite modern poem, which he can say or rather *sing* to his friends. It is very ingenious, but rather too free. I believe it is the only piece of modern *English* verse he will read.

(c) *Opano* or *Tabano* was the manner in which the name of Banks was pronounced at Otaheite.

AUTHOR.

Censure or praise let others seek or fear : 440

Look at *my* verse ; whose superscription's there ?

Whose cause do I defend ? 'tis your's, 'tis mine,

The statesman's, or the peasant's ; in my line,

All find in me a patron and a friend,

Unseen, unknown, unshaken to the end : 445

Yes, from the depths of Pindus shall my rhymes,

Through this mis-order'd world, these lawless times,

Be heard in Albion and her inmost state ;

All that the good revere and bad men hate,

In spirit and in substance, as of old, 450

The Muse in her *Asbestos* (c) shall enfold.

This

(c) I know not whether I need mention it, but it was an ancient Roman custom to wrap dead bodies, before they were placed on the funeral pile, in a cloth made from a stone called *Amiantus*, or *Linum vivum*, by some called the *Asbestos*, on which fire had no power. (See D'Aubenton Tableau Méthodique des Minéraux. p. 10.)

This is my *method*.—Though I sometimes stray
 From Euclid's rigid rules to Fancy's way,
 Yet have I mus'd on Granta's willowy strand,
 The sage of Alexandria (*d*) in my hand, 455
 And mark'd his mystic symbols; the severe
 And cogent truths dwell in my reason's ear.
 The Stagirite too I sought, and could divide
 (No Scotchman near, no Gillies by my side)
 His sober sense from pride of intellect, 460
 What Locke confirm'd, or warn'd me to reject.
 Thence soaring on the balanc'd wings of thought,
 (As Kepler hinted, but as Newton taught)
 My mind in calm ascension to the height
 Of the world's temple, through th' abyss of light,
 Mid wand'ring fires and every starr'd abode, 466
 Explor'd the works and wonders of the God,
 Who fix'd the laws of order, time and place,
 In his own great *sensorium*, (*e*) boundless space.

L

The

(*d*) Euclid.

(*e*) "Deus, in *spatio infinito*, tanquam in *sensorio suo*, res int-
 ime cernit &c. &c." Newton Princip. Schol. General. Sub. fin.

PART IV.

The Chemist's magic flame, the curious sport 470
 Amber first gave, would oft my fancy court,
 Led through creation's consecrated range,
 Each flower, and plant, and stem, with every change
 Of vegetative life *in order* brought,
 I bow'd before Linnæus, as I thought ; 475
 But spurn'd unfeeling science, cruel tales
 Of virgin (f) rabbits, and of headless (g) snails,
 For

(f) *Virgin Rabbits*.—I allude in general to all needless, and
 cruel experiments upon animals. All that breathe, and feel
 and enjoy the gift of life from their Creator are entitled to pro-
 tection from man, under those limits and degrees which an ho-
 nest and an upright mind knows without being told. But in
 this place I particularly allude to an anecdote *related to me by a*
friend, of a Paper read at the Royal Society in the course of last
 winter, on the subject of generation. The animal chosen for
 these savage experiments by the merciless Doctor was the
 Rabbet. Decency and humanity alike forbid the exposure of
 the process, and the mutilation of the parts of generation, be-
 fore and after the animal was impregnated, and I think, in one
 or two of them, before the cœitus. Surely to sit calmly and to
 watch with an impure, and inhuman, and unhallowed curiosity
 the

And through the realms of Nature as I trod,
Bow'd at the throne, and saw (†) the pow'r, of God.

L 2

In

the progress of the desires, and the extinction of the natural passions in devoted animals after such mutilations and experiments, is a practice useless, wicked, foolish, degrading, and barbarous. There is no justification to be offered. The mystery itself is not to be disclosed to man. But we will know every thing; I wish we would recollect that we must account for our knowledge. When an experiment, for any purpose useful to millions of our fellow-creatures, has been once made upon an animal, it should be recorded by men of science and veracity, as authentic and satisfactory, not to be repeated. Sometimes, *as I was told*, the idea of the cruelty exercised upon these animals was for a moment lost in the ridiculous terms, which were perpetually repeated in these papers, which occupied three or four sittings of the R. S. *My friend told me*, that he actually thought that Sir Charles Blagden, Knight and Secretary to the R. S. had been provided with specimens, and that he expected to see *Virgin* Rabbits, *married* Rabbits, and *matron* Rabbits produced from a basket on the table, to lick, as in scorn and contempt, the very mace of a Society, who could sit and hear, night after night, such a cruel farrago, without indignation, but with half-smiles and simpers at the *virginity* of these unprotected, and devoted, miserable animals. When Papers are publicly offensive, they should be publicly reprobated, and not suffered to be produced before the Royal Society upon a pretence of promoting natural knowledge. Why has the Society a Council? It is almost to offer an insult to the *Sacrament* of
the

In morals, in religion, in the state, 480

In science, *without order*, ALL I hate.

OCTAVIUS.

I hear, not quite convinc'd : I honour still

Consistent excellence and measur'd skill ;

Not Extracts, (*h*) Beauties, pun, or anecdote,

Of social (*i*) Nicoll or young Cadell bought, 485

Such

the Most High. For my own part, I would extend the famous speech of the Barons in King John's age. I would thunder in the ears of the President and of the whole Royal Society, as a body, "*Nolumus Leges NATURÆ mutari!*"

(*g*) Here is another savage instance to no end or purpose whatsoever, but mere cruel sport of curiosity. The Abbé Spalanzani asserts that snails *re-produce their heads* after the amputation of the original capita. And he made experiments numerous beyond belief. But in the Academie des Sciences 1778, the reader will find Mr. Cotte differs from the humane Abbé, and says "that *out of thousands of snails who have suffered the operation, there have not been above five or six of them, which have, as it is pretended, reproduced their heads.*"

(†) Νομμενα καθορᾶται

St. Paul.

Such pie-bald, patchwork-knowledge, as the bags
By Sappho wrought from scraps and colour'd rags.

Yet speak, the hour demands : Is Learning fled ?
Spent all her vigour, all her spirit dead ?

Have Gallic arms and unrelenting war 49

Borne all her trophies from Britannia far ?

Shall nought but ghosts and trinkets be display'd,

Since Walpole ply'd the virtuoso's trade,

Bade

(4) Extracts, &c.—Constantine Porphyrogeneta, who was seated on the imperial throne of the Greeks in the 10th century, an age of much darkness, was the first person who employed the literati of his age in making *Extracts* from the works of the ancients. This employment has received it's consummation in our time, in all the Beauties, Anas, Elegant Extracts, Encyclopedias, Anecdotes, &c. &c. which have almost superseded the references to original writers, and created more half-scholars than the world ever saw before. It is however not without it's use, if judgment be exerted. It is rather singular that the very mode which was adopted for the raising and the revival of learning, in the early ages, should be now followed with the opposite effect.—I am sorry that the Chief "Public bag-man" of the age, Mr. Seward, will not approve this note. I always approve his compilation in preference to all others.

(i) Mr. George Nicoll, Bookseller to the King.

Bade sober truth revers'd for fiction pass, 494
 And mus'd o'er Gothic toys through Gothic glass ?
 Since states, and words, and volumes, all are new,
 Armies have *skeletons*, (*k*) and sermons (*l*) too ;
 So teach our Doctors, warlike or divine,
 Simeon by Cam, or Wyndham on the Rhine.
 Or has *Invention* slept ? the modern store 500
 What Athens or Chaldæa knew before ?
 All that the Gallic sage, with ill-starr'd wit,
 Kens from his ancient (*m*) telescopic pit.

AUTHOR.

(*k*) The language of the House of Commons. It should have been in other terms. "Sunt lacrymæ rerum, et mentem mortalia tangunt." Sorrow is sacred, and should have the language of consolation even from the lips of a Statesman.

(*l*) See Claude's Essay on a Sermon and with an Appendix, containing one hundred *Skeletons* of Sermons &c. By Charles Simeon M. A. Fellow of King's College Cambridge. 1796.—This is as ludicrous and absurd in a Divine, as the term is offensive and unfeeling in Parliament during the miseries of war.

(*m*) See the "Origine des Decouvertes attribuées aux Modernes" 4to Par Monsieur DUTENS. 1797. The work is rather entertaining, but by no means encouraging, if the Frenchman did not generally substitute *conjecture* for *proof*. He observes page

AUTHOR.

All is not lost : (n) the spirit shall revive : 504
 Lowth yet instructs, and Blayney's (o) labours live ;
 With all who wander by the sacred fount,
 (A chosen Band !) encircling Sion's mount,

Fast

130, in his tenth Chapter, " that *the bottom of a pit*, from whence
 " we may see the stars at noon-day, may be imagined to be *the*
 " *primitive telescope*." Mr. Dutens may sit in calm contempla-
 tion at *the bottom of his ancient pit*, and from that natural primitive
 telescope see whatever best pleases his fancy ; for my own part
 I prefer the prospect from a cliff, with the assistance of modern
 ingenuity, whether *invented* by Democritus or Dollond.

(n) I have in various parts spoken of those writers, who have
 done honour to Great Britain ; and it is not possible for me to
 name all those who, even now, form that constellation of ability
 and talents which has been or may yet be displayed, what Plu-
 tarch might call, in language somewhat lofty, (I think in his
 Treatise de placitis philosophorum) the Πολων και συνεχων
 Αστερων συμφωτιζομενων αλληλοις ΣΤΗΝΑΤΤΑΣΜΟΝ.

(o) The deeply-learned Translator and Commentator on Je-
 remiah, &c.&c. B. Blayney, D. D. Regius Professor of Hebrew,
 and Canon of Christ Church, Oxford.

Fast by the fanes and oracles of God,
 And mark, with KING (*p*), where waves his awful rod.
 The truth of evidence, the moral strain, 510
 Nor HURD has preach'd, nor PALEY taught in vain;
 The

(*p*) As *The French Revolution and it's Consequences* must occupy and alarm the thoughts of every man who reflects, and stands in awe of the misery and desolation which have been brought upon the earth, and of the judgments which may be yet impending over Europe, I think I may be excused by many persons for the note which I am now writing. But first I recommend to all those who either ignorantly, or impiously, or presumptuously deny, reject, or vilify *the Scriptures*, to pass it over entirely. To them it will be foolishness. They have neither part nor lot in such a discussion. But under this restriction, and under this impression, I am inclined to extend the subject a little, and would call the public attention with much earnestness to some parts of a book printed in the beginning of the year 1788 in 4to, intituled "Morsels of Criticism, tending to illustrate some few passages in the holy scriptures upon philosophical principles and an enlarged view of things: by EDWARD KING Esq. F.R.A.S. printed for Robson and Robinson in 1788." The title of it is objectionable on every account, open to ignorant ridicule and unadvised; but had a second edition of the work been called for, it might easily have been altered. The author of it appears to me, (I speak *from his book*) to be a gentleman of extensive erudition and ingenuity, and of accurate biblical knowledge, perhaps a little too fond of theory and sometimes a little whimsical in his application of

natural

Nor yet unfelt, in this neglectful time,
Fervid, but just, convincing, yet sublime,

M

His

natural philosophy; but never without a serious intention and a profound piety. He never forgets *the nature* of the subjects he is treating. He seems to approach the sacred writings with that prostration of mind, that distrust of his own powers, and that self-abasement, which are *required* of those who desire to look into the hidden things of God. I speak of the spirit by which he appears to me to be conducted, and (I repeat it) I speak *from the work alone*. I shall contend for no interpretations given by Mr. King or by any other man, but I may propose them to public consideration; for I never observed more caution and more wariness than in this writer. We know that it is declared that "the book of prophecy is sealed *till the time of completion*;" but the events of the world, of the Christian world, are so awful and so alarming, as to induce us to believe, that they happen not without the immediate providence and decree of the Supreme Being against the superstition and corruptions of man, and for the fulfilling of the preparation for those times, when "the Kingdoms of this world must (*in defiance of all human policy*) become the kingdoms of God and of his Christ!" I will therefore offer to thinking persons some passages from this work by Mr. King, written several years before *the present events* had taken place in Europe, or could be conceived to be possible. I am as little disposed to superstition and enthusiasm as any man living; and I do not give them as additions to the idle prophecies and random conjectures which have appeared in such numbers. I have too much

PART IV.

reve.

His learn'd *Apology* has RENNELL (r) fram'd,
 And may hereafter be with Barrow nam'd. 515
 HERS-

reverence for the reader and for myself on such a subject. But the circumstance which peculiarly strikes me is this ; that they were written *without any specific reference* to any nation in Europe, but simply and in general, that such times and such events might be expected in some part of the Christian world. The first passage I shall present, is a part of Mr. King's explanation of the 24th Chapter of St. Matthew's gospel, principally of the 29th verse.† In regard to which he says, " We may remark, if the
 " words are to be understood, as spoken merely emblematically,
 " then the images made use of are such as are well known to
 " predict (consistently with their constant use in many other
 " parts of prophecy) a great destruction and almost annihilation
 " of many of those lawful powers which rule on earth, however bene-
 " ficial any of them may be to the earth ; and A DREADFUL
 " LESSENING OF THE DIGNITY AND SPLENDOUR OF ALL
 " GREATNESS, and a subversion of all good order and civil govern-
 " ment. Than which nothing can be expected more formida-
 " ble.—Dreadful indeed must be A TIME, (if such an one is to
 " come) WHEN men are let loose upon each other, possessed of all their
 " present improvements and advantages, but unrestrained either by
 " law and civil government, or by conscience and good principle ;
 " scorning the admonition, and authority of those who ought
 " to maintain justice, and assisted by the more rude and barbarous
 " parts of the world, whom they shall find too ready to encrease
 " THE UNIVERSAL UPROAR." Page 262—3.—At the conclu-
 " sion of his Remarks on the Revelations Ch. 16. v. 13 and

14.

† Of course I refer the reader to the book itself for the tenor of the whole argument.

HERSCHELL, (rr) with ampler mind and magic glass,
Mid worlds and worlds revolving as they pass,

M 2

Pours

14. he says: "*Here, while we maintain due reverential fear, our interpretation must end. Nothing but the events themselves when they come to pass, can rightly explain the rest. And they will certainly speak LOUDLY ENOUGH for themselves, as those before have done.—Only I must just remark, that it seems, as if persecution and the horrid influences of superstition, and of ignorance and of barbarism were allowed to produce their dire effects during the first part of the period of time described under the Vials; and as if, IRRELIGION, VANITY, AND A TOTAL WANT OF ALL SERIOUS PRINCIPLE, AND A MISAPPLICATION OF THE REFINEMENTS OF CIVILIZATION, were to be ALLOWED to produce THEIR MISCHIEF also, at the latter end of that period!*" page 453. See also p. 456 and 57, which I could wish to copy, the words are so important, and the style so dignified. In the conclusion of which Mr. King observes, *on the finishing of the mystery of God*, "that as there should be false Christs and false prophets, so there should be also a dreadful subversion of all good government and order, and that men should be let loose upon each other, *in defiance of all civil power and just rule, and of legal restraint.*" He subjoins some words too remarkable to be passed over. "It will be happy for those who shall live some years hence, if they can prove me guilty of a mistake in this point. I speak and write with cautious reverence and fear; acknowledging that I am liable to error, and by no means pretending to prophecy: but still apprehending myself bound not to conceal the truth,

" where

Pours the full cluster'd radiance from on high;
That fathomless abyss of Deity.

Who

" where any matter *appears to be revealed* in Holy Scripture;
" and especially when the bringing an *impending denunciation* to
" light, (*if it be a truth*) may be an awful warning and caution
" to many, AND PREVENT THEIR BECOMING ACCESSA-
" RY TO EVIL.*" Page 461. I must own, I am so struck
with these passages, that *without any knowledge of THIS ILLU-*
STRIous LAYMAN but from his work, I could almost address him
in the sublime apostrophe of one of the most eloquent Fathers
of the ancient Church: " Ἀνθρώπε τῷ Θεῷ, πιστὲ θεράπον καὶ
οἰκονομὲ τῶν τῷ Θεῷ μυστηρίων, Ἄνεξ ἐπιθυμιῶν τῶν τῷ πνεύμα-
τός, καλῶ Σε στυλὸν καὶ ἐδραιώμα τῆς Ἐκκλησίας, λόγον ζωῆς
ἐπέχοντα, καὶ πιστεὺς εἰσῆμα, καὶ πνεύματος κατενώγιον." †
—Thus did this very learned and most pious man, in
a strain of serious, temperate, and impressive eloquence,
deliver his opinion and his interpretation ‡. They will stand
before

* The following passage from the great Historian Josephus, on the inattention
and ignorance of man in regard to the divine predictions, is remarkable. The
words are these.

Ταῦτα μὲν, ἱκανῶς ἐμφανισαὶ δυναμένα τὴν τῷ Θεῷ φύσιν τοῖς
ἀγνοήσιν, εἰρηκάμεν, ὅτι ποικίλη τ' ἐστὶ καὶ πολυτροπὸς, καὶ πάντα
καθ' ὥραν ἀπαντὰ τεταγμένως, ἃ τῷ δει γένεσθαι προλέγει τὴν τῷ
τῶν ἀνθρώπων ἈΓΝΟΙΑΝ ΚΑΙ ΑΠΙΣΤΙΑΝ, ὅφ' ἧς ἂν
προΐδειν ἐαθήσαν τῶν ἀποκησομένων, ΑΦΥΛΑΚΤΟΙ ΤΕ
ΤΑΙΣ ΣΥΜΦΟΡΑΙΣ ΠΑΡΕΔΟΘΗΣΑΝ, ὡς ἀμνηχανοὺς
αὐτοῖς εἶναι τὴν ἐξ αὐτῶν πείραν διαφυγεῖν!

Joseph. Antiq. Jud. Lib. 10. S. 3. p. 449. Ed. Hudson. Oxon.

† Gregor. Naz. Orat. 19. (Op. Edit. Prunæi. Paris 1609.) It was pro-
nounced before the great Basil, when seated upon the archiepiscopal throne
of Cæsarea. (A. D. circ. 374.)

‡ In the beginning of the year 1788, which were probably written many
years before they were offered to the public.

Who in the depth abstruse of intellect

520

• A greater now than WARING (*s*) shall expect?

Lo,

before us and our posterity, as the memorial of that lonely wisdom, of that reverential application of the divine word, and of that silent dignity, which can *alone* be attained by a retirement (at intervals) from the world, which God has made to HIM alone, and by that worship in spirit and in truth, which when joined to human erudition and to the sober cultivation of the understanding, will produce FRUIT UNTO LIFE.—But I conclude; humbly acknowledging and deeply feeling myself wholly unequal, and altogether unworthy, to speak of the awful sublimity of such subjects. My office can be but ministerial; it is mine only to lead the aspirant *to the door* of the temple, and to retire.

(*r*) I am obliged to a Dignitary of the Church who sent me, as a present, the Sermon to which I allude, preached by the Reverend THOMAS RENNELL D. D. before the Sons of the Clergy on the 10th of May, 1796. I read the whole of it with great avidity, and with that satisfaction I had been taught to expect from the character which the author bears in the learned world; but the peculiar part to which the public attention is eminently due, is from page 11, at the words "It is, &c." to page 25 ending at the words "unto them." This part of the Discourse (short as it is) in my opinion, is the most eloquent, manly, and dignified *Apology* for the Church of England which ever was delivered *from a pulpit*. If I am not deceived, there is much of the manner and style and genius of the great Barrow, and I think also some of his faults; but they are the faults of Barrow. They might be softened and corrected. Perhaps all notes to a Sermon, however excellent, had better be omitted; such as Dr. Rennell's, should be wrought into the body of the work. I must hint, that the abilities and learning

Lo, where Philosophy extends her sway,
Guides future Navies o'er the trackless way,

More

ing of Dr. Rennell should be exerted in compositions of higher consequence, and not confined to *single sermons*.—I should not be so particular on so short a composition, if Quintilian had not taught me that a man may deserve “multum et veræ gloriæ quamvis uno libello;” and in the vast multitude of single sermons which are published week after week, may I not add,

*Est aliquid, de tot Graiorum millibus unum
A Diomede legi.*

(11) Dr. Herschell's new doctrine of the *Materia Solaris* has attracted much attention among the learned. I offer to their consideration a curious passage, which I met with, when I was reading with a very different purpose. The *Platonic PROCLUS*, in the third book of his Commentaries on the *Timæus* of his great Master, mentions that Aristotle (whom, surely with justice, he calls ὁ θαυμαστος Ἀριστοτελης) hints, that neither the Sun, nor even the stars, are *absolutely bodies of fire*. The words are these: ‘Τον των Αστρων χορον, και αυτον τον μεγαλ Ηλιον, ΟΥΚ ΟΝΤΑ ΕΚ ΠΥΡΟΣ.’ *Procli Comment. in Timæum Platonis*, Edit. Basil. Gr. 1534. page 141.—The reader is referred to Dr. Herschell's most curious paper “On the Nature and Construction of the Sun and Fixed Stars.” *Phil. Trans.* Part I. 1795.

More voluble and firm ; so, strong in thought,
 The royal Synod Atwood (ss) sate and taught. 525
 Whomay forget thee, (t) BEATTIE? rustic(v) BURNS,
 And all his artless wood-notes Scotland mourns.

With

(s) Edward Waring. M.D. Professor of the Mathematics in the University of Cambridge.

(ss) See a Paper in the Philos. Trans. 1796 Part I. entitled "The Construction and Analysis of geometrical propositions determining the positions assumed by homogeneous bodies which float freely and at rest, on a fluid's surface, also *determining the stability of ships* and other floating bodies, by George Atwood, Esq. F. R. S." The R. S. presented Mr. Atwood with their medal on the occasion.—A society may be and is honoured by it's Members. It may *gratify itself* by prevailing on great men to accept of a little memorial as a testimony of merit. But to think that a Medal can confer any honour on such men as Newton, Waring, Euler, Cotes, Atwood, and all (whom the Florentine Poet would call the

"MAESTRI di color che sanno
 Seder tra filosofica famiglia,"*

is an absurdity too great to be supposed.

(t) James Beattie, L.L.D. Author of "The Minstrel, 2 books." It is to be *for ever* regretted that this true Poet and most excellent man never finished this exquisite Poem. My mind dwells upon it, particularly on the First Part, even from my boyish days.

* Dant. In. C. 4.

With England's Bard, with COWPER, (x) who shall vie?

Original in strength and dignity,

With more than Painter's fancy blest, with lays

Holy, as saints to heav'n expiring raise. 531

High from the climes of Latium's happier day

The Muse on ROSCOE (xx) darts her noontide ray,

And with each soft, each reconciling pow'r,

Sheds gleams of peace on MELMOTH'S (xxx) closing

hour; 535

Bright

(v) Robert Burns. The Ayresshire Ploughman. An original Poet.

(x) William Cowper Esq. Author of "The Task."—Τὸν Μῦσαν ἱερὴν δοῦναι! Such are the words of the divine Ascræan, in his *Theogonia*. Of these Muses seated on our own Parnassus, it may be said,

"There did they sit, and do their holy deed,
That pleas'd both heav'n and earth!"

Bishop Hall's Satires. B. 1. S. 2.

(xx) William Roscoe, Esq. the historian of Lorenzo de Medici called the Magnificent. See the P. of L. Part III. at the conclusion.

(xxx) WILLIAM MELMOTH, Esq. a most elegant and distinguished writer, "near half an age with every good man's praise." His translations of Cicero and Pliny will speak for him, while Roman and English eloquence can be united. Mr. Melmoth is
a happy

Bright to the goal in their sublime career

BRYANT and BURKE (‡) the torch triumphant bear ;

While Granta hails (what need the Sage to name ?)

Her *lov'd* IAPIS on the banks of Cam. (vv)

But whence that groan ? no more Britannia sleeps,
But o'er her lost Musæus (xx) bends and weeps. 541

N

Low

a happy example of the mild influence of learning on a cultivated mind, I mean of that learning which is declared to be the *aliment* of youth, and the *delight* and consolation of declining years. Who would not envy this "FORTUNATE OLD MAN" his most finished translation and comment on Tully's *Cato* ? or rather, who would not rejoice in the refined and mellowed pleasures of so accomplished a gentleman and so liberal a scholar.

(‡) It is to be wished, that these TWO GREAT MEN may *now* conclude their political and literary labours. "*Finem dignum et optimo viro et opere sanctissimo faciant !*" Quintil. Lib. 12. Cap. 11.

(vv) I wish, (and every *Etonian* and every member of the University of Cambridge of *good character* will join me heart and hand) that this great, disinterested, virtuous, and CONSUMMATE Scholar and Physician, *now* by learning and religion conducted with dignity to the close of life, may be known by this affectionate verse to all posterity, "*The lov'd IAPIS on the banks of Cam.*"

"DIIS DILECTE SENEX, te Jupiter æquus oportet

Nascentem, et miti lustrârit lumine Phæbus

Atlantisque nepos ; neque enim nisi charus ab ortu

Diis superis poterit magno favisse poetæ.

Ergo ego te Cliûs et magni nomine Phœbi

MANSE PATER, *jubeo* LONGUM salvere PER ÆVUM !

MILTON AD MANSUM,

PART IV.

Lo, every Grecian, every British Muse
 Scatters the recent flow'rs and gracious dew
 Where MASON sleeps ; he sure their influence felt,
 And in his breast each soft affection dwelt, 545
 That love and friendship know ; each sister art,
 With all that Colours, and that Sounds impart,
 All that the Sylvan theatre can grace,
 All in the soul of MASON " FOUND THEIR PLACE !"
 Low sinks the laurell'd head ; in Mona's land 550
 I see them pass, 'tis Mador's drooping band,
 To harps of woe in holiest obsequies,
 " *In yonder grave, they chant, OUR DRUID lies !*"

He (y) too, whom Indus and the Ganges mourn,
 The glory of their banks, from Isis torn, 555
 In learning's strength is fled, in judgment's prime,
 In science temp'rate, various, and sublime ;
 To Him familiar every legal doom,
 The courts of Athens, or the halls of Rome,

Or

(xx) The Rev. William Mafon, M. A. author of *Elfrida*,
Caractacus, *Musæus a Monody on Mr. Pope*, *The English*
Garden, &c. &c. &c. &c.

(y) SIR WILLIAM JONES. One of the Judges of the Supreme
 Court of Judicature in Bengal, &c. &c. &c. &c.

Or Hindoo Vedas taught ; for him the Muse 560
 Distill'd from *every* flow'r Hyblæan dews ;
 Firm, when exalted, in demeanour grave,
 Mercy and truth were his, he lov'd to save :
 His mind collected, 'gainst opinion's shock
 JONES stood unmov'd, and from the Christian rock,
 Cœlestial brightness beaming on his breast, 566
 He saw THE STAR, and worshipp'd in the East.

Thou too, OCTAVIUS, that dread hour must feel,
 Nor eloquence, nor wit, nor patriot zeal,
 Nor piety sincere without the show, 570
 Nor every grace Pierian pow'rs bestow
 From pure Ilyssus and the Latian shore,
 What Swift, or great Erasmus felt before,
 May save thee !—yet, yet long, so friendship calls,
 May guardian Angels hover round the walls, 575
 Where love and virtue fix their blest abode,
 Friend of thy country, servant of thy God !
 Octavius, yes, it is, it shall be mine,
 With praise appropriate still to grace my line :

To me all heedless of proud fashion's sneer, 580

MAURICE (z) is learn'd, and WILBERFORCE sincere;

For

(z) *The Reverend THOMAS MAURICE*, Author of "Indian Antiquities, in 6 vol. 8vo. and of "the History of Hindostan, "it's Arts and it's Sciences, as connected with the History of "the other great Empires of Asia, during the most ancient "periods of the world." Vol. 1. 4to. is only yet published. The public is well acquainted with their merits. But it is with the most serious concern, that I read what Mr. Maurice has declared, that "*This History*, commenced under the patronage of the Court of East India Directors, is dedicated to them, "in humble hopes of their continued support of a work, which must "SINK WITHOUT THAT* SUPPORT." Dedication.—Learning has felt a degradation from these words. I believe that WILLIAM PITT, the *first* Earl of Chatham, would have wrested such a Scholar as Mr. Maurice from the hands of the Merchants, and place him under the direct patronage of the Crown. But the name of *William*, (though Erasmus in one of his Epistles once dwelt upon it with satisfaction,) is no more connected with literature. The present Minister the Rt. Hon. William Pitt, in this respect, can only be delivered down to posterity, "as a negative instruction to his successors for ever." But I neither call upon Nabobs, nor Directors, nor Ministers with the same earnestness, or with the same censure, as upon the Guardians and Bishops of the Church of England. It is to be remembered,

* The E. I. Company subscribed for a certain number of Copies. This is not patronage. But I have just been informed that he is appointed Historiographer to the E. I. Company with a Salary not inadequate.

For Athens CUMBERLAND (a) seems born alone
 To bid her comic Patriot be our own ;

Nor

bered, that the whole tenor of Mr. Maurice's writings is to establish the truth of Christianity in general, as well as of some disputed doctrines, from the very sources whence some of its adversaries have drawn arguments against it. The Archbishops of Canterbury and York, the Bishops of London, and Durham, and Winchester, are called upon to confer support and dignity on such a distinguished champion of the truth of the cause. If they neglect it, without an adequate reason, I affirm, they are guilty of a breach of duty to the kingdom, and to the establishment they are appointed to uphold. When I argue with the Bishops on such a topic, I suppose they acknowledge the force of a *moral* obligation, and I cannot allow myself to think I suppose too much. " A dispensation is committed " unto them." Οικονομίαν πεπιστευται. I speak with firmness, but with respect. I am sorry to say, they have not often such an opportunity. I am not to be told, that researches like those of Mr. Maurice, are liable to the caprice of erudition, and of uncertain application, and that his style is frequently too luxuriant and diffuse. The foundation of a temple may be strong, though every ornament on the pillars may not be just.—I never saw Mr. MAURICE in my life ; nor am I in the least acquainted with him but by his writings and character.

(a) Richard Cumberland Esq. an author of various talents, and of considerable learning. It is scarcely necessary to enumerate his compositions, in particular his dramatic works, which have received the sanction of public esteem. In my opinion

Nor yet ungrac'd may SULLIVAN (b) remain,
 Serene in fancy, nor in science vain, 585
 Yet still, though oft his various works I scan,
 I quit the volume, when I find the man.

I

nion he has done very great service to the cause of morality and of literature. He is author of a work called "The Observer," and from the translations in that work of the fragments of the Greek comic writers, I believe all learned readers will agree, that he is the only man in the kingdom (with whom we are publicly acquainted) equal to the translation of Aristophanes. I wish it were to be the amusement of his retired hours. I shall never think he has been "public too long," but as he has quitted the stage, (as he affirms himself,) such a translation would be an easy, yet an adequate and honourable employment for a man of unquestionable genius, versatility of talents, knowledge of the world, and a consummate master of the poetical language of our best ancient dramatic writers. Let us hope that Aristophanes may yet be our own.

(b) Richard Joseph Sullivan, Esq. F.R.S. and F.A.S. author of "Philosophical Rhapsodies, &c. and of a work entitled "A View of Nature, in Letters to a Traveller among the Alps, with Reflections on Atheistical Philosophy now exemplified in France, in six vol. 8vo." Printed for T. Becket, Pall Mall. A work of labour, and of general utility, digested from original writers with judgment and with an upright virtuous heart, in a pleasing and instructive manner.

Good books (*b*) are the mind's bread : (excuse the phrase,

Gifford will bear the term, and Cowper praise)

They give the life-blood, nutriment and health,

And laugh to scorn the insolence of wealth. 595

O C T A-

(*b*) It is pleasing and satisfactory to think that *all* books which are absolutely *required* to strengthen, exalt, purify, and inform the understanding, and consequently to correct and enlarge the affections and the heart, are of easy access and of easy price. With the luxury of learning and the modern elegance of types and paper, I have nothing to do, but earnestly to deprecate all needless extravagance and brilliant folly in *new* publications, if they are designed to be of service to the world, and to be purchased. The august and sublime monuments of religion and of genius may be adorned without blame, or rather with great commendation. When the Bible, Shakspeare, or Milton appear in all the splendour of typographic art and the magnificence of decoration from the pencil, who does not feel a secret pride in the honour reflected on the discerning liberality of his country? Such books may be considered as typographical pictures by eminent artists. Pictures however are not necessary for the closet of a student; but they may adorn the museums of a nation or an university, and dignify the repositories of the opulent and patrician literati. Atticus is magnificent in such patronage, though Rutilus may incur some censure. This is a noble and a laudable use of the superfluity of wealth. It is also political in the highest degree. In times like these men of talents and genius, when unemployed and let loose upon the world, become too frequently the pests of society and the canker worms of the community.—It is indeed high time to awake out of sleep, and to discern the peculiar use of every blessing. In all our actions, we should have a view to the stability of society and of well-regulated government. It becomes *us all* to observe and separate the essential and unvarying laws of order from the principles of confusion, and the dictates of sound sense from the wildness of ungoverned fancy and of presumptuous intellect; that the grand end and aim may at last be effected, that we may, by choice and conviction, turn from *lying vanities* to the spirit of truth and of life.

OCTAVIUS.

Here close the strain : and o'er your studious hour
 May truth preside, and virtue's holiest pow'r !
 Still be your knowledge temp'rate and (e) discreet,
 Though not as Jones sublime, as Bryant great ;

Pre-

(e) The advice of Octavius is good, but not applicable to a man so insignificant as his friend.—But to men of knowledge and of ability in every department of life it is of deep importance. I lament and am indignant, when I think of such a scholar as Dr. Parr, and the waste of erudition and talents. Let him stand for a genus. The want of discretion and prudence has ruined more men of learning and genius than the time would allow me to mention. Without this prudence, without a discernment of time and circumstance, and *the habit of regularity*, without an attention to the decencies of society and of common life, and of the principles by which all men, however gifted, *must* indiscriminately be conducted, all our attainments are nothing worth. They will never procure us esteem or respectability among men. The world will but smile at such scholars, and ministers, when called upon to promote them, will tell you, not without reason, "*they are not producible.*" Let me give two passages on this subject, one from Milton, the other from Dr. Johnson, variously applicable and of deepest consequence.

" He who reads
 Incessantly, and to his reading brings not
 A spirit and judgment equal or superior,
 Uncertain and unsettled still remains,
 Deep-versed in books, and shallow in himself,
 Crude or intoxicate, collecting toys,
 As children gathering pebbles on the shore."

P. R. b. 4. v. 322.

To men of genius (as at least they are called) Dr. Johnson gave this solemn admonition : " This relation (of the life of SAVAGE)

Prepar'd to prove in Senate, or the Hall, 600
 That states by learning rise, by learning fall;
 Serene, not senseless, through the awful storm,
 In principle sedate, to shun (f) Reform;

O

To

vAGE) will not be wholly without it's use, if those who, in confidence of superior capacities or attainments, *disregard the common maxims of life*, shall be reminded, *that nothing will supply the want of prudence*, and that negligence and irregularity, long continued, will make *knowledge useless, wit ridiculous, and genius contemptible.*" Dr. Johnson's Life of Savage, at the conclusion.

"Deign on the passing world to cast thine eyes,
 "And pause awhile from letters, TO BE WISE."

(f) No factions ever proceeded to attempt A REVOLUTION in any country, but first under the pretence and through the Medium of A REFORM. We have been told with effrontery and with falshood, that the Constitution of England exists only in the imagination; yet we may read the Bill of Rights. The fact is this. Modern framers of political constitutions will never be satisfied, till they are laid down, like the elements of mathematics in the manner of Euclid. Definitions, Axioms, Postulatas, primary propositions, subsequent propositions, built upon and proved by the preceding, with corollaries and deductions. One strange writer, (perhaps it is the first time the reader ever heard of him) says, "A CONSTITUTION must be produced *intire*, and at the same time, it must be simple in it's construction, and PERFECT in all it's parts." Malkin's Essays on Civilization, 8vo. (1795) p. 122. I had fondly thought that Lord

Bacon

PART IV.

To mark man's intellect, it's strength and bound,
 Nor deem stability on change to found ; 605
 To

Bacon had distinguished the works of nature from those of art, in that masterly and memorable sentence, "*Natura omnium partium rudimenta simul parit et procreat.*" (De Augm. Sci-ent.) I suppose a political Constitution is the work of human art. But all now is *new*. Indeed if Mr. Malkin were describing a *perfect* poem, epic or tragic, he could not have expressed himself more critically. Yet thus it is, that *our* present theoretical writers sport with man and his passions. They certainly consider *us all* as passive machines, and *they* apply their laws, with as much cool indifference to their fellow-creatures, and with as little feeling, as they would *apply the axe* or any mechanical instrument to lop a tree or to raise a weight. Their systems uniformly proceed on this principle. They never vary. Mercy is not in all their thoughts ; there is neither allowance for human frailty, nor revision of judgment : man has offended, he *must* die the death. "*Gnossius hæc Rhadamanthus habet durissima regna.*" We have all seen and felt, *what* the revolutionary principle is. We know *what* freedom, *what* equality of power among the citizens, what fraternity, what comfort, what happiness and what security France has offered and *given* to all countries, who have either bowed voluntarily, or have been subjected, to her tyranny. Take Cicero's expressions. As to themselves ; "*Licet, quod videtur, publicum judicare ; quod judicaverint, vendere.*" As to other nations, friend or foe ; "*Perspici non potest, utrum severitas acerbior, an benignitas quæstuosior sit.*" Such are the words in that elaborate and consummate Oration

To feel with Mirabeau that " Words are (g) Things,"
While in Delusion's ear their magic rings,

O 2

Through

on the *Agrarian Law*, which every man would do well to read and consider, in the original or in a translation. It is peculiarly pertinent to the present time. For my own part, I would remind my Countrymen, in this perilous and pressing hour, of the eloquent words of Demonax, as they are recorded by Lucian; "*Constitutions and doctrines like these you never will decree, till you have first removed or overthrown THE ALTAR OF MERCY!*" The words of the original are full of dignity: Μη προτερον, ω Αθηναιοι, ψηφισεσθε, αν μη τε ΕΛΕΟΥ τον Εωμον καθελητε. Lucian Demonax. p. 555. Edit. Fol. Bourdelotii.

(g) A celebrated saying of the famous Mirabeau, in the beginning of the French Revolution.—I would, in this concluding note, observe with great earnestness and affection to my country, that in all departments of society, government, religion, or literature, the French have all times maintained *one unvarying system of deception*, when under the ancient monarchy, or under the iron tyranny of their new republic. Their manner of reasoning is, and always has been, *sophistical*. We are in perpetual danger of being misled by the appearance of reason. We have always ground for distrust. Take a specimen from thousands and tens of thousands of instances. Many years ago, in a collection entitled "*Lettres Historiques et Politiques*," a French Statesman used these words to Mr. D'Alembert. "*Je ne veux point admettre dans les arrêts de Conseil un vrai trivial, une clarté trop familière. Je veux un vrai de recherche, une clarté elegante, une naïveté fine, toute brillante de termes pompeux, relevés inopinément de phrases arrondies, de vocatifs intermediaires et d'adverbes indéfinis.*" Lett. Hist. et Polit. Vol. 4. p. 176. Nothing can be more characteristic of French Statesmen. Be but sufficiently *unintelligible*, have but your *vocatifs intermediaires* et your *adverbes indéfinis*, and the business is done. Language without meaning, phrases to blind the people, and
" ideas

Through states, or armies, in the camp, or street,
And now a school revolts, and now A FLEET.

Go,

ideas to delude. But when the scheme is accomplished, *and when they obtain the power*, their language is perfectly intelligible.—Next take an instance in literature. Men of learning have always had a proper value for the *Greek* language, for reasons too obvious for me to state. In general the French are ignorant of it. Indeed Mr. Camus (*the Deputy*) some time ago published an edition of Aristotle *Περὶ Ζωῶν*, in moderate enough as I thought from a slight inspection, but Lord Mountmorres assures his friends it is an excellent edition. I am silent. With Lord Mountmorres, with that *Ubiquist*, that *English Chaplain in prose*, who shall contend?—But in general the French Philosophers, who by their works prepared the Revolution, are perpetually despising or ridiculing the *Greek* language. I only speak of their *manner* of effecting their purpose. One of the acutest of them all, Mr. D'Alembert, has these words. “*Ah, si vous saviez le Grec!*”—Ceux qui “*sçavent, ou croient savoir, l'Hebreu, l'Arabe, le Syriac, le Copte ou le Copte* (as if he cared how it was pronounced,) *le Persan, ou le Chinois, pensent et parlent de même et par les memes raisons.*” D'Alembert *Melanges de Literature et de Philosophie*. Vol. 5. p. 526. We see, the *French* Philosopher by confounding the *Arabic, Coptic, Syriac and Chinese* with the *Greek*, insinuates that there is an *equal use* in them all, that is, to the generality of scholars and to the world at large, *little or no use*, at all. This does not merit any answer; but we see the nature of a *French Philosopher's* proof and the manner of his argument. In short, he either knows every thing, or there is no manner of use at all in any thing that he does not know? Q.E.D. I think from

Omitted in the
2^d Edition.

Go, warn in solemn accents bold and brief,
The slumb'ring Minister, or factious Chief,

Mourn

from continued observation, I understand the nature of these men. Their literature, their politics, their philosophy, all terminate in the same point. "*Croyez Moi*," are the words, whether they speak to an individual, or to the nations of the universe.—*Now*, since the Revolution, *from reasoning* they have betaken themselves *to single words*. Deception still. Mirabeau said true, "Words are things." I cannot help observing that, in a different manner and for a far different purpose, the Athenians, in ancient times, had a custom of softening the appellation of things, which naturally conveyed an idea of terror. This may be found in a most curious extract preserved by the very learned Photius from the 4th Book of the *Chrestomathia* of HELLADIUS BESANTINUS; the words are these. "Το μη δυσφημα λεγειν πασι τοις Παλαιοις φροντις ην, μαλιστα δε τοις Αθηναίοις· διο και το Δεσποτηριον, οικημα εκαλεην, και τον Δημιον, Καινον τας δε Ερινυας, σεμνας θεας κτλ." Photii Bibliothec: Sect. 279. pag. 1593. Edit. 1653. In the same manner the French apply the terms *Equality*, *Liberty*, *Fraternity*, &c. for Tyranny, Desolation, Oppression and Plunder. This is well understood. It would be presumption to enlarge on this subject to a kingdom so enlightened, so dignified, and so prepared as Great Britain. We have every thing to lose. We have, under our own form of government, comfort, protection, honour, security, and happiness. The price of preserving them is very great; but the price of anarchy, reform, and *inextricable* confusion, would be greater beyond all calculation. We have a foe powerful and perhaps unrelenting. But all states yield at last to circumstances; and
policy,

Mourn proudest empires prostrate in the dust,

Tiaras

policy will grant what affection would refuse. The most ardent wish of my heart is A SECURE PEACE, after a war for ever to be deplored, bloody, fatal, and expensive beyond all example; but which I always believed, and still believe, to have been INEVITABLE. We have *still* Resources; but the times never called with so loud and so commanding a voice for wisdom, discernment, and integrity, for temperate, and timely, and *gradual* concession with dignity and security, and for an æconomy rigid and undeviating, *on the part of our governors*; and for obedience, acquiescence under temporary pressure, alacrity in defence, and vigilance, and loyalty, and steadiness, *in all the subjects of this land*. We have no need of the Roman † *Armilus-trium*; our arms are purified already. Our Soldiers are loyal, and honourable, and without spot. They have been weighed in the balance, and found perfect. And I trust our naval flag will never again wave but in defiance *to our enemies*. We are not lost, if we continue firm. We must remember, that all the leagues of French Factions and their leaders know not to relent. There is as much mercy in them, *to use the phrase of Shakspeare, as there is milk in a male Tiger*. But Justice has her balance, and the sword is not borne in vain. “*At home* (I take the words of Sir John Finch in the “4th of Charles I.) *at any rate* AUTHORITY MUST BE VINDICATED *from contempt*, since the life of government is reputation.” And we should remember, that “None are so bold as the factious in company, none so fearful apart.” We may have good hope, for we have a good cause. When perhaps the greatest statesman and the greatest orator that ever headed an opposition, demands an audience of his Sovereign, I would willingly

† See Vossius de Ling. Lat. Lib. 5. 3. for the word and the illustration of it. Festus also may be consulted.

Tiaras, fanes, and pontiffs, crown and bust, 611

And

willingly conclude that the principle of his heart *is not democratic*, though, I think, his principles, *in general*, are dangerous. I would hope we may yet be redeemed. It was the boast of the Roman Emperor Augustus, that he found the City of brick, and left it of marble. I trust we shall not reverse this memorable saying. I trust that *the public credit* of the nation will revive, and that *in this respect*, when speaking of Mr. PITT, it will not be engraven with an iron pen and in the rock of England for ever, "*Auream invenit, chartaceam reliquit.*" I think I can discern the firm establishment of lawful constitutional power in the plunges of meditated convulsion; and the return of day, in the moment of greatest obscurity. We feel all blessings by their absence. *But I must conclude.* I have loved my country from my earliest years, from a conviction of the excellence of the Constitution and of that balanced liberty it was formed to maintain. I am grateful for the protection and the blessings it has afforded, and is yet mighty to preserve. However unavailing my actions, my sentiments, my abilities, or my services, they are unknown, unbought, unsolicited, and shall be *unaltered*. In spirit, in principle, in affection, my words and thoughts are these:

Non ante revellar

*Examinem quam te complectar ROMA, tuumque
Nomen, LIBERTAS, et inanem prosequar umbram!*

Lucan. L. 2. v. 301.

And last, as through the smould'ring flames you turn,
Snatch THE PALLADIUM, (d) though the Temple
burn.

614

(d) *Edes Vestæ arsit: Metellus (Pontifex Maximus) inter
ihos ignes raptum, PALLADIUM INCOLUME servavit.* Val. Max.
L. 1. C. 4. *Omitted in the 2^d edition.*

THE END.

CMC
MVSEVM
BRITANNICVM

